Miftaah ul Qur`aan

(Part - 4)

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(May Allaah Protect him)

ZAM ZAM
PUBLISHERS

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سُبْحَانَكَ لاَ عِلْمَ لَنَا اِلَّا مَا عَلَّمْتَنَا اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ

O those who study the Qur'aan. May Allaah grant blessings in your knowledge and your practice. The Qur'aan is in Arabic. Therefore, a few necessary definitions and laws of it will be mentioned so that through it, a link with the Arabic language can be created and the student can gain the ability to translate the Qur'aan.

Necessary definitions

Mufrad: a word; that which gives a single meaning, e.g. Allaah.

Murakkab: that sentence which is made by joining two or more words, e.g. Allaah is One (اَللّٰهُ اَحَدٌ).

Words are of three types: Ism , Fi`l , Harf

Ism: that word which is not in need of another word to show its meaning and none of the three tenses are found in it, e.g. Praise (اَلْحَمْدُ)

Fi'l: that word which is not in need of another word to show its meaning and it has one of the three tenses in it (past, present or future), e.g. created (خَلَقَ), grants sustenance (يَرْزُقُ), will make (يَجْعَلُ)

Fi'l Mudaari': this tense shows both present and future. According to context, the translation of Mudaari' will be given,

e.g. saying or will say (يَقُوْلُ)

Harf: that word which needs to be joined to another in order to show its meaning, e.g. from (مِنْ), in (فِيْ), on (   ).

Harkat: zabar, zer and pesh are all harkats (diacritical marks)

Sukoon: also called jazm and the letter upon which there is a sukoon is called saakin.

Nasab or Fatha: also called zabar

Jar or Kasrah: also called zer

Raf' or Dhammah: also called pesh

Types of Ism

There are three types of Ism: jamid, Masdar, Mushtaq

Ism Jaamid: that Ism which shows something or some being. It is not derived from another word, nor are other words derived from it.

Ism Masdar: that Ism which shows some work being done and other words are derived from it.

Ism Mushtaq: That Ism which shows a being or thing from which a type of verb is linked and it is derived from another word.

Ism Jaamid

Father	اَبٌ	Mustard seed	خَرْدَلٌ
Ocean	بَحْرٌ	Smoke	دُخَانٌ
Serpent	ثُعْبَانٌ	Fox	ذِئْبٌ
Dark well	جُبٌّ	Ginger	زَنْجَبِيْلٌ
Group	حِزْبٌ		

Ism masdar

To help	اَلنَّصْرُ	To honour	اَلْاِكْرَامُ
To hit	اَلضَّرْبُ	To turn	اَلتَّصْرِيْفُ
To open	اَلْفَتْحُ	To accept	اَلتَّقَبُّلُ
To hear	اَلسَّمْعُ	To fight	اَلْمُقَاتِلَةُ
To be pious	اَلْكَرَمُ	To be opposite each other	اَلتَّقَابُلُ

To stay away	اَلْاِجْتِنَابُ	To be clean	اَلْاِطَّهُّرُ
To want help	اِلْاِسْتِنْصَارُ	To be heavy	اَلْاِثَّاقُلُ
To burst	اَلْاِنْفِطَارُ	To shake	اَلزِّلْزَالُ
To be black	اَلْاِسْوِدَادُ	To quiver	اَلْاِقْشِعْرَارُ
To be green and lush	اِلْاِدْهِيْمَامُ		

Ism Mushtaq

Ism Faa`il:

Creator خَالِقٌ

Powerful قَادِرٌ

Splitter فَالِقٌ

Maker جَاعِلٌ

One standing قَائِمٌ

Ism Maf `ool:

Known مَعْلُوْمٌ

Protected مَحْفُوْظٌ

Elevated مَرْفُوْعٌ

Written مَرْقُوْمٌ

Carded مَنْفُوْشٌ

Ism Zarf:

Place of drinking مَشْرَبٌ

Bed	مَضْجَعٌ
Place of Sajdah	مَسْجِدٌ
East	مَشْرِقٌ
West	مَغْرِبٌ

Ism Aala:

Ring	خَاتَمٌ
Instrument of knowing	عَالَمٌ
Key	مِفْتَاحٌ
Lamp	مِصْبَاحٌ
Stick	مِنْسَأَةٌ

Ism Sifat:

Merciful	رَحْمٰنٌ
King	مَلِكٌ
Great	عَظِيْمٌ
Impure	جُنُبٌ
Forgiver	غَفُوْرٌ

Ism Mubaalagha

One who knows a lot	عَلَّامٌ
Very great	كُبَّارٌ
One who keeps steadfast	قَيُّوْمٌ

Very pure	قُدُّوْسٌ
Very truthful	صِدِّيْقٌ

Ism Tafdeel:

Very good	اَحْسَنُ
Most worthy	اَجْدَرُ
Oppressive	اَظْلَمُ
Very big	كُبْرٰى
One who gives many glad tidings	بُشْرٰى

Other types of Ism

Waahid (singular): that which shows one being.

Tathniyah (dual): that which shows two. It is made by placing an alif and noon at the end of waahid, like from (بَشَرٌ) to (بَشَرَانِ).

Jama' (plural): that which shows more than two, e.g. believers (مُؤْمِنُوْنَ). There are two types of jama':

Jama' Mukassar: the scale of the waahid does not remain. Like (رَجُلٌ) to (رِجَالٌ)

Jama' Saalim: the scale of waahid remains the same. The masculine is made by placing waaw and noon at the end of waahid like (مُسْلِمٌ) to (مُسْلِمُوْنَ) and for feminine by placing alif and taa at the end, like (مُسْلِمٌ) to (مُسْلِمَاتٌ).

Masculine (mudhakkar) and feminine (mu`annath)

Masculine

That ism in which there is no sign of mu'annath. Like,

Allaah	اَللّٰهُ
Rabb	رَبٌّ
Owner	مَالِكٌ
Recompense	اَلدِّيْنُ
Path	صِرَاطٌ
Angered	مَغْضُوْبٌ
Unseen	غَيْبٌ
Thunder	رَعْدٌ
Lightning	بَرْقٌ
Rain	صَيِّبٌ

Feminine

That word which has a sign of mu'annath, i.e. there is (ة) at the end, like

Salaah	اَلصَّلٰوةُ
Veil	غِشَاوَةٌ
Trade	تِجَارَةٌ
Darkness	ظُلْمَةٌ
Night	لَيْلَةٌ

Fruit	ثَمَرَةٌ
Picture	صُوْرَةٌ
Flea	بَعُوْضَةٌ
Jannah	جَنَّةٌ
Tree	شَجَرَةٌ

Alif maqsoora and alif mamdooda coming at the end of a word are also signs of mu'annath, like,

Very good	حُسْنٰى
Giver of glad tidings	بُشْرٰى
World	دُنْيَا
Aakhirat	عُقْبٰى
Woman	أُنْثٰى
Yellow	صَفْرَآءُ
Anger	بَغْضَاءُ

Mu`annath Samaa`i

There is no sign of mu'annath but the Arabs use the word as mu'annath. Like,

House	دَارٌ
Life	نَفْسٌ
Eyes	عَيْنٌ
Ears	أُذْنٌ

Sun	شَمْسٌ
Fire	نَارٌ
Earth	اَرْضٌ
Jahannam	جَحِيْمٌ
Hand	يَدٌ
Feet	رِجْلٌ

Ma`rifah and Nakirah

Ma`rifah

That ism that shows something specific, like Allaah, Muhammad, al Qur'aan

Nakirah

That ism which shows something unspecific. Like, book, angel.

Asmaa` Af `aal

Some are used for the meaning of past tense verbs, like (هَيْهَاتَ), (شَتَّانَ) both meaning far.

Some are used for the meaning of Amr (command), like, (رُوَيْدَ) giving respite, (عَلَيْكَ) hold firm, (دُوْنَكَ) take

Asmaa' Shartiyyah: they are 9 and are used to show a condition and the result.

Whoever	مَنْ
Whatever	مَا
Where	اَيْنَ
What thing	اَيُّ
Wherever	اَنّٰى
Whenever	اِذَامَا
At whichever place	حَيْثُمَا
When	مَتٰى

Asmaa' Kinaayah: they are two and are sometimes used for questioning and sometimes for news (khabar). كَمْ ، كَذَا

Fi`l / Verbs

In terms of tense and meaning, verbs are of few types.

Fi'l Maadhi: that fi'l that is linked to the past, e.g. (خَلَقَ) created, (حَمِدَ) praised, (حَسُنَ) was good.

Fi'l Haal: that fi'l which is linked to the present tense, e.g. (يَخْلُقُ) creates, (يَحْمَدُ) praises, (يَحْسُنُ) is being good.

Fi'l Mustaqbil: that fi'l which is linked to the future tense, e.g. (يَخْلُقُ) will create, (يَحْمَدُ) will praise, (يَحْسُنُ) will be good.

Fi'l Mudaari': in terminology, (يَحْمَدُ) (يَحْسُنُ) refer to fi'l mudaari', it has the meanings of both present and future.

Fi'l Amr: that fi'l which shows the command of an action, e.g. you help (اُنْصُرْ), you hit (اِضْرِبْ), you listen (اِسْمَعْ)

Fi'l Nahi: that fi'l which prohibits something, e.g. you do not help (لَا تَنْصُرْ), you do not hit (لَا تَضْرِبْ), you do not hear (لَا تَسْمَعْ).

Fi'l Laazim: that fi'l which is complete with a faa'il (doer), e.g. (جَآءَ الرَّسُوْلُ) the Rasul came

Muta'addi: that fi'l which is completed by both faa'il and maf'ool, e.g. (اَنْزَلَ اللّٰهُ الْكِتَابَ) Allaah revealed the book.

Fi'l Ma'roof: that fi'l in which the link is to the faa'il, e.g. (خَلَقَ) created

Fi'l Majhool: that fi'l in which the link is not to the faa'il, but to the maf'ool, e.g. (خُلِقَ) created, (يُخْلَقُ) will be created.

Fi'l Muthbat: in which the fi'l occurring is mentioned, all the verbs above are muthbat

Fi'l Manfi: in which the fi'l is negated, e.g. was not created (مَا خَلَقَ)

Fi'l Muthbat Mu'akkad: in which the happening of the fi'l is emphasized, e.g. (لَيَدْخُلَنَّ) will definitely enter

Fi'l Manfi Mu'akkad: in which the fi'l is negated with emphasis (لَنْ يَّدْخُلَ) will never enter.

Seegha (form): the special form of the fi'l from which it is known who the doer is. There are 14 forms used in Arabic. Six for absent (ghaa'ib), six for present (haadir) and two for first person (mutakallim). The detail will be mentioned in the Sarf section.

Huroof / Conjunctions

As known from the definition, a Harf is in need of another word to show its meaning. When used with another word, then it will affect the word (after it) or it will not affect the next word. In this way, huroof are of two types;

Huroof Aamila, those Huroof which affect the word after it.

Huroof Ghayr Aamila, those Huroof which do not affect the word after it.

Seven types of Huroof Aamila

Huroof Jaar

With	بَا	Besides	حَاشَا
Oath	تَا	From	مِنْ
Example	كَاف	Besides	عَدَا
For	لَام	In	فِيْ
Oath	وَاو	From	عَنْ
From	مُنْذُ	On	عَلٰى
From	مُذْ	Until	حَتّٰى
Besides	خَلا	To	اِلٰى
Most	رُبَّ		

La Nafi Jins

It gives the noun after it a fatha, e.g. (لَا رَيْبَ فِيْهِ) there is no doubt in it.

Ma wa la in the meaning of Layaa

After it, two nouns come. One is called ism of ma which it gives a dhamma and the second is called khabar, which it gives a fatha, e.g. (مَا اللّٰهُ غَافِلاً) Allaah is not negligent, (لاَ خَوْفٌ عَلَيْهِمْ) there is no fear on them

Huroof Nida

(يَا ، اَيَا ، اَيُّهَا) are Huroof Nida. They give the ism after it a dhamma on condition that it is not Mudaaf, e.g. (يَا اَيُّهَا الرَّسُوْلُ) O Rasul. If the ism after it is Mudaaf, then it will give it a fatha, e.g. (يَا مَعْشَرَ الْجِنِّ) o group of jinn.

Huroof Mushabba ba fi`l

They are six:

Indeed	إِنَّ	If only	لَيْتَ
Indeed	أَنَّ	Maybe	لَعَلَّ
As though	كَاَنَّ	But	لٰكِنَّ

After it, two nouns come. The first is called ism and it gets a fatha and the second is called khabar which gets dhamma, e.g. (إِنَّ اللّٰهَ غَفُوْرٌ) indeed Allaah is the Forgiver.

Huroof Naasiba

They are four:

That	اَنْ	So that	كَيْ
Never	لَنْ	then only	إِذَنْ

They come on fi'l mudaari' and gives fatha in place of dhamma

and drops the noon a'raabi from the end of mudaari', e.g. (لَنْ يَدْخُلَ) will never enter, (لَنْ تَفْعَلُوْا) you will never do.

Huroof Jaazima

They are five:

If	إِنْ	For command	لام امر
Not	لَمْ	For prohibition	لَاءِ نهى
Not until now	لَمَّا		

They come on Mudaari'. They give jazm in place of dhamma, they also cause the noon a'raabi and the vowel (harf illat) to fall off.

There are 12 types of Huroof Ghayr Aamilah

Huroof Atf:

They are ten:

And	واو	Or	إِمَّا
Then	ف	Or	اَمْ
Then	ثُمَّ	No	لَا
Until	حَتّٰى	However	بَلْ
Or	اَوْ	But	لٰكِنَّ

These Huroof join two ism or two fi'l or two sentences.

Huroof Istifhaam:

They are three:

What	أ	What	هَلْ
What	مَا		

They are all used for questioning.

(قَدْ) when it comes on fi'l maadhi it gives the meaning of verily and when it comes on mudaari' it gives the meaning of sometimes.

(كَلَّا) sometimes it gives the meaning of never and sometimes of definitely.

Huroof Takhsees:

(اَلَّا), (هَلَّا), (لَوْلَا), (لَوْمَا) in the meaning of why not. They are used to encourage a person to do something.

Huroof Tanbeeh:

(اَلَا) , (اَمَا) , (هَا) beware. They are used to make someone aware of something.

Laam Maftooh:

it comes for emphasis. (لَشَدِيْدٌ) definitely harsh, (لَيَنْصُرَنَّ) he will definitely help.

(مَا) Whatever

(مَا دَامَ) gives the meaning of until.

Huroof Tafseer:

They are two; translated as 'that is'. (اَیْ), (اَنْ)

Huroof Shart:

They give the meaning of 'if '. (اَمَّا), (لَوْ)

Noon Taakeed Thaqeelah and Khafeefah:

They come at the end of Mudaari' and Amr for emphasis.

Tanween: a noon saaking that appears in the form of a harkat, it comes for a few meanings. It generally gives the meaning of nakirah (unspecified). E.g. (جَآءَ رَجُلٌ) a man came, it sometimes comes to show honour (لَقَدْ جَآءَكُمْ رَسُوْلٌ) indeed a great Rasul came to you.

Murakabaat

Murakkab:

Those two words or more than two which are joined and made. (اَللّٰهُ اَحَدٌ) Allaah is One

Murakkab has two types; Mufeed, Ghayr Mufeed

Murakkab Mufeed:

When the speaker remains silent, then the listener comes to know of some news or some want. Murakkab Mufeed is also called Jumla or Kalaam.

Murakkab Ghayr Mufeed:

When the speaker remains silent, then the listener does not come to know of something complete. The general types are;
(1) Murakkab Idaafi
(2) Murakkab Tauseefi
(3) Murakkab Ishaari
(4) Murakkab Binaa'i
(5) Murakkab Mana' Sarf

In terms of wording, Murakkab Mufeed has two types;
(1) Ismiyyah
(2) Fi'liyyah.

Jumla Ismiyyah:

That Murakkab which begins with an ism, e.g. اَللّٰهُ أَحَدٌ

Jumla Fi`liyyah:

That Murakkab which begins with a fi'l. قَالَ اللّٰهُ

In terms of meaning, Murakkab Mufeed has two types;
(1) **Khabariyyah**
(2) **Insha'iyyah**

Jumla Khabariyyah:

In which some news or event is explained. The speaker can be said to be truthful or a liar.

Jumla Insha`iyyah:

There is no information given, but there is a request, prohibition, question, du'aa' etc. the speaker cannot be said to be truthful or lying.

There are ten types of Jumla Insha'iyyah:

(1) Amr:

for example, speak he truth قُلِ الْحَقُّ

(2) Nahi:

for example, do not walk haughtily on earth لَا تَمْشِ فِي الْأَرْضِ مَرَحًا

(3) Istifhaam:

for example, what is in your hand? مَا تِلْكَ بِيَمِيْنِكَ

(4) Tamanni:

if only I could become dust يٰلَيْتَنِيْ كُنْتُ تُرَابًا

(5) Tarajji:

i could probably bring a coal from it لَعَلِّيْ آتِيْكُمْ مِنْهَا بِقَبَسٍ

(6) Nida:

o Allaah اَللّٰهُمَّ

(7) Qasm:

by Allaah تَاللّٰهِ

(8) Ta`ajjub:

how much he listens to him اَسْمِعْ بِهِمْ

(9) Du`aa`:

Allaah has indeed forgiven you قَدْ غَفَرَ اللّٰهُ

(10) Ard:

why was an angel not sent upon him لَوْلَا اُنْزِلَ عَلَيْهِ مَلَكٌ

Sarf

Remember well that the objective of Sarf in Arabic is to recite the forms of isms, fi'ls correctly and to create the ability of translating correctly must be created. In order to achieve this objective, four things are explained;

Forms, fi'l and Mushtaq ism, abwaab, ta'leel and tasheel and idghaam.

The students should pay careful attention to this because if one does not know one of them well, then the objective of studying Sarf will be lost.

Explanation of Seegha (forms)

There are 14 forms used in Arabic. Six for ghaa'ib (absent/third person), 6 for haadir (second person/present) and two for mutakallim (first person/speaker). Understand from the detail below.

Single masculine - he one man هُوَ

Dual masculine - they two men هُمَا

Plural masculine - they هُمْ

Single feminine - she هِيَ

Dual feminine - they هُمَا

Plural feminine - they هُنَّ

Single masculine - you اَنْتَ

Dual masculine - you اَنْتُمَا

Plural masculine - you	اَنْتُمْ
Single feminine - you	اَنْتِ
Dual feminine - you	اَنْتُمَا
Plural feminine - you	اَنْتُنَّ
Masculine/feminine single - i	اَنَا
Plural masculine/feminine - we	نَحْنُ

Scale of Fi`l Maadhi

Singular

He worshipped	عَبَدَ
She worshipped	عَبَدَتْ
You (m) worshipped	عَبَدْتَ
You (f) worshipped	عَبَدْتِ
I worshipped	عَبَدْتُ

Dual

They worshipped	عَبَدَا
They (f) worshipped	عَبَدَتَا
You worshipped	عَبَدْتُمَا
You (f) worshipped	عَبَدْتُمَا
We worshipped	عَبَدْنَا

Plural

They (m) worshipped	عَبَدُوْا
They (f) worshiped	عَبَدْنَ
You (m) worshipped	عَبَدْتُمْ
You (f) worshipped	عَبَدْتُنَّ
We worshipped	عَبَدْنَا

Note: remember the sign well at the end of each form and learn the meaning well.

Thulaathi Mujarrad

That fi'l which has three original letters.

(فَعَلَ)

He wrote	كَتَبَ
He gave sustenance	رَزَقَ
He disbelieved	كَفَرَ
He went	ذَهَبَ
He left	تَرَكَ
He created	خَلَقَ
He prostrated	سَجَدَ
He worshipped	عَبَدَ
He presented	عَرَضَ
He lied	كَذَبَ

(فَعِلَ)

He praised	حَمِدَ
He had mercy	رَحِمَ
He knew	عَلِمَ
He gave witness	شَهِدَ
He practised	عَمِلَ
He accepted	قَبِلَ

He was foolish	سَفِهَ
He snatched	خَطِفَ
He heard	سَمِعَ
He profited	رَبِعَ

(فَعُلَ)

He became great	عَظُمَ
He understood	شَعُرَ
Increased	كَثُرَ
He saw	بَصُرَ
He was far	بَعُدَ

Thulaathi Mazeed

That fi'l maadhi which has more than three letters.

(اِفْعَالٌ)

He believed	اٰمَنَ
He was obedient	اَسْلَمَ
He bestowed	اَنْعَمَ
He revealed	اَنْزَلَ
He warned	اَنْذَرَ

(تَفْعِيْل)

He mentioned greatness	كَبَّرَ
He gave glad tidings	بَشَّرَ
He taught	عَلَّمَ
He gave virtue	فَضَّلَ
He verified	صَدَّقَ

(تَفَعُّلْ)

Flowed	تَفَجَّرَ
Waited	تَرَقَّبَ
Spoke	تَكَلَّمَ
Cut	تَقَطَّعَ
Thought	تَدَبَّرَ

(مُفَاعَلَةٌ)

Waged jihad	جَاهَدَ
Deceived	خَادَعَ
Multiplied	ضَاعَفَ
Promised each other	عَاهَدَ
Mutually exercised patience	صَابَرَ

(تَفَاعُلٌ)

Asked each other	تَسَائَلَ
Argued	تَنَازَعَ
Was similar	تَشَابَهَ
Was far	تَبَاعَدَ
Recognized each other	تَعَارَفَ

(اِفْتِعَالٌ)

Stayed away	اِجْتَنَبَ
Made close	اِقْتَرَبَ
Presented an excuse	اِعْتَذَرَ
Was brightened	اِشْتَعَلَ
Attained light	اِقْتَبَسَ

(اِسْتِفْعَالٌ)

Requested help	اِسْتَنْصَرَ
Sought forgiveness	اِسْتَغْفَرَ
Gave glad tidings	اِسْتَبْشَرَ
Deceived	اِسْتَكْبَرَ
Made quick	اِسْتَعْجَلَ

(اِنْفِعَالٌ)

Tore	اِنْفَطَرَ
Flowed	اِنْفَجَرَ
Broke	اِنْفَصَمَ
Moved	اِنْصَرَفَ
Turned	اِنْقَلَبَ

(اِفَّعُّلٌ)

Accepted advice	اِذَّكَّرَ
Attained proper cleanliness	اِطَّهَّرَ

(اِفَّاعُلٌ)

Became heavy	اِثَّاقَلَ
Was of same shape	اِشَّابَهَ

Rubaa`i Mujarrad and Mazeed

(فَعْلَلَةٌ)

Became apparent	حَصْحَصَ
Went far	زَحْزَحَ

(اِفْعِلَّالٌ)

Stand on end	اِقْشَعَرَّ
Became satisfied	اِطْمَئَنَّ
Hated	اِشْمَرَّ

Maadhi Majhool

The law for making it is that the second last letter of Maadhi Ma'roof is given kasra and all the mutaharrik letters will all be given dhammah, e.g. worshipped (عُبِدَ), given sustenance (رُزِقَ), taken (أُخِذَ), mentioned (ذُكِرَ), gathered (جُمِعَ).

Maadhi Manfi

By placing the word 'maa' in front of Maadhi Muthbat, Maadhi Manfi is made, e.g. was not profitable (مَا رَبِحَتْ), we did not oppress (مَا ظَلَمْنَا), (مَا قَتَلُوْا) they did not kill.

Maadhi Qareeb etc.

By placing the word qad on Maadhi, Maadhi Qareeb is made, e.g. (قَدْ عَلِمَ) he came to know.

By placing the word 'kaana' on Maadhi, Maadhi Ba'eed is made, e.g. he knows (كَانَ عَلِمَ).

By placing the word kaana on Mudaari', Maadhi na Tamaam is made, e.g. (كَانَ يَظْلِمُ) he would oppress.

By placing the word (لَعَلَّمَا) on Maadhi, Maadhi Ihtimaali is made, e.g. (لَعَلَّمَا شَكَرَ) possibly he was grateful.

By placing the word (لَيْتَمَا) on Maadhi, Maadhi Tamanna'i is made, e.g. (لَيْتَمَا قَبِلَ) if only he accepted.

Note: the word kaana will change according to the change of form of the fi'l.

Examples follow hereunder;

كَانَ عَمِلَ

كَانَا عَمِلَا

كَانُوْا عَمِلُوْا

كَانَتْ عَمِلَتْ

كَانَتَا عَمِلَتَا

كُنَّ عَمِلْنَ

كُنْتَ عَمِلْتَ

كُنْتُمَا عَمِلْتُمَا

كُنْتُمْ عَمِلْتُمْ

كُنْتِ عَمِلْتِ

كُنْتُمَا عَمِلْتُمَا

كُنْتُنَّ عَمِلْتُنَّ

كُنْتُ عَمِلْتُ

كُنَّا عَمِلْنَا

Note: remember the dhameer well in order to recognize the forms of maadhi and in order to translate properly. It is necessary to consider it properly. By placing the table of maadhi, the dhameer or sign of every form will be recognized properly.

Fi`l Mudaari`

Fi'l Mudaari' shows the present and future tense. It stands in place of both present and future.

Law of making it:

A sign of mudaari' is brought in front of the first form of Maadhi and at the end a dhammah is placed or a noon is added. This is in place of dhammah and is called noon a'raabi.

Detail of the law:

There are 4 signs of Mudaari'; (ي), (ت), (ا), (ن)

(ي) is for 4 forms, 3 masculine absent and one feminine plural absent.

(ت) comes in 8 forms, singular and dual feminine absent and 6 for all the present (haadir) forms.

(ا) is for the singular first person form.

(ن) is for the plural first person form.

In 5 forms, dhammah comes at the end, singular masculine absent, singular feminine absent, singular masculine present, first person singular, plural first person.

In two forms, plural feminine absent and plural feminine present a noon of plural comes.

In 7 forms, noon a'raabi (which stands in place of dhammah) is placed at the end, in the four dual forms, the noon a'raabi gets kasrah, and in 3 forms the noon a'raabi will get fatha (plural masculine absent, plural masculine present and singular feminine

present).

Scale of Fi`l Maadhi

He is worshipping or will worship	يَعْبُدُ
She is worshipping or will worship	تَعْبُدُ
You (m) are worshipping or will worship	تَعْبُدُ
You (f) are worshipping or will worship	تَعْبُدِيْنَ
I am worshipping or will worship	اَعْبُدُ
They (m) are worshipping or will worship	يَعْبُدَانِ
They (f) are worshipping or will worship	تَعْبُدَانِ
You (m) are worshipping or will worship	تَعْبُدَانِ
You (f) are worshipping or will worship	تَعْبُدَانِ
We (m) are worshipping or will worship	نَعْبُدُ
They (m) are worshipping or will worship	يَعْبُدُوْنَ
They (f) are worshipping or will worship	يَعْبُدْنَ
You (m) are worshipping or will worship	تَعْبُدُوْنَ
You (f) are worshipping or will worship	تَعْبُدْنَ
We (m) are worshipping or will worship	نَعْبُدُ

Note: think properly about the sign of Mudaari' in the scale. Also, dhammah will come at the end of 5 forms of Mudaari'. There is noon of feminine plural in 2 and in 7 there are noon a'raabi.

Fi`l Mudaari` Majhool

The law of making it is that the sign of mudaari' must be given dhammah and all the mutaharrik letters after it will all be given fatha and the laam (letter) will be left with dhammah. Examples,

They are being helped or will be helped	يُنْصَرُوْنَ
Will be accepted	تُقْبَلُ
Will be returned	تُرْجَعُوْنَ
You will be oppressed	تُظْلَمُوْنَ
They will be given respite	يُنْظَرُوْنَ

Mudaari` negated by means of (لَا)

By placing (لَا) of nafi in the beginning of Mudaari', it becomes Mudaari' Manfi (negative). (لَا يَعْبُدُ) he is not worshipping or will not worship

Mudaari` negated by means of (لَنْ)

When (لَنْ) is placed on Mudaari' then in 5 forms, in place of dhammah, fatha comes and the noon a'raabi is dropped from 7 forms. By means of (لَنْ) mudaari' exclusively gives the meaning of future tense. Also, the meaning of nafi and emphasis is also found, examples, he will never enter (لَنْ يَّدْخُلَ), will never tear (لَنْ تَخْرِقَ), i shall never move (لَنْ اَبْرَحَ), we shall never have patience (لَنْ نَصْبِرَ), you will never do. لَنْ تَفْعَلُوْا

Scale of Mudaari` Manfi by means of (لَنْ)

He will never worship	لَنْ يَّعْبُدَ
She will never worship	لَنْ تَعْبُدَ
You (m) will never worship	لَنْ تَعْبُدَ
You (f) will never worship	لَنْ تَعْبُدِيْ
I shall never worship	لَنْ اَعْبُدَ
They (m) will never worship	لَنْ يَّعْبُدَا
They (f) will never worship	لَنْ تَعْبُدَا
You will never worship	لَنْ تَعْبُدَا
You (f) will never worship	لَنْ تَعْبُدَا
We shall never worship	لَنْ نَّعْبُدَ
They (m) will never worship	لَنْ يَّعْبُدُوْا
They (f) will never worship	لَنْ يَّعْبُدْنَ
You (m) will never worship	لَنْ تَعْبُدُوْا
You (f) will never worship	لَنْ تَعْبُدْنَ
We shall never worship	لَنْ نَعْبُدَ

Mudaari` Manfi by means of (لَمْ)

When (لَمْ) comes on Mudaari', then it gives jazm/sukoon to five forms. If there is a (ي) or (ا) in place of the laam kalimah, then it will be dropped off and the noon a'raabi will be dropped off. The meaning will be made into Maadhi Manfi. Examples, he did not do (لَمْ يَجْعَلْ), he did not meet (لَمْ يَلْحَقُوْا), you did not know (لَمْ تَعْلَمْ), you did not do (لَمْ تَفْعَلُوْا), he did not taste (لَمْ يَطْعَمْ).

Scale Mudaari` Manfi by means of (لَمْ)

He did not worship — لَمْ يَعْبُدْ

She did not worship — لَمْ تَعْبُدْ

You did not worship — لَمْ تَعْبُدْ

You (f) did not worship — لَمْ تَعْبُدِيْ

I did not worship — لَمْ اَعْبُدْ

They did not worship — لَمْ يَعْبُدَا

They (f) did not worship — لَمْ تَعْبُدَا

You did not worship — لَمْ تَعْبُدَا

You did not worship — لَمْ تَعْبُدَا

We did not worship — لَمْ نَعْبُدْ

They did not worship — لَمْ يَعْبُدُوْا

They did not worship — لَمْ يَعْبُدْنَ

You did not worship — لَمْ تَعْبُدُوْا

You did not worship — لَمْ تَعْبُدْنَ

We did not worship — لَمْ نَعْبُدْ

Miscellaneous notes on Fi`l Mudaari`

- The sign of Mudaari' sometimes has dhammah and sometimes fatha. The law for this is that if the Maadhi has four letters, then the sign of Mudaari' will get dhammah, e.g. from (اَكْرَمَ) to (يُكْرِمُ), from (صَرَّفَ) to (يُصَرِّفُ), from (قَاتَلَ) to (يُقَاتِلُ), from (بَعْثَرَ) to (يُبَعْثِرُ). If the Maadhi has more or less than four letters, then the sign of Mudaari' will get fatha, e.g. from (نَصَرَ) to (يَنْصُرُ), from (اِجْتَنَبَ) to (يَجْتَنِبُ).

- Just like Maadhi, all three harakaat can come on the 'ayn kalimah of Mudaari' Ma'roof (ayn kalimah refers to the letter in place of ayn on the scale of (فَعَلَ). Examples, (يَفْتَحُ), (يَضْرِبُ) (يَنْصُرُ)

- The forms that are created in terms of the ayn kalimah of Maadhi and Mudaari' are called Abwaab. The detail will be mentioned later but it is appropriate to mention some of them here.

Five baabs are generally used when the verb has 3 letters.

The five Baabs of Thulaathi Mujarrad

The ayn kalimah of Maadhi is Maftooh, and Madhmoom in Mudaari'. The name of this baab is (نَصَرَ يَنْصُرُ), e.g. (رَزَقَ يَرْزُقُ). Giving sustenance. (صَدَقَ يَصْدُقُ) saying the truth, (نَقَصَ يَنْقُصُ) breaking, (سَجَدَ يَسْجُدُ) making Sajdah, (نَظَرَ يَنْظُرُ) looking, (كَفَرَ يَكْفُرُ) making kufr, (شَكَرَ يَشْكُرُ) being grateful, (فَسَقَ يَفْسُقُ) turning away from the command.

The ayn kalimah is Maftooh in Maadhi and Maksoor in Mudaari'. The name of this baab is (ضَرَبَ يَضْرِبُ).

(مَلَكَ يَمْلِكُ), being the owner, (رَجَعَ يَرْجِعُ) returning, (قَدَرَ يَقْدِرُ) having power, (سَفَكَ يَسْفِكُ) making blood flow, (هَبَطَ يَهْبِطُ) dismounting, (غَفَرَ يَغْفِرُ) forgiving, (عَقَلَ يَعْقِلُ) understanding, (صَبَرَ يَصْبِرُ) being patient.

In both (Maadhi and Mudaari') the ayn kalimah is Maftoooh. The name of this baab is (فَتَحَ يَفْتَحُ). Examples, (خَدَعَ يَخْدَعُ) deceiving, (عَمَهَ يَعْمَهُ) intelligence being covered, (جَعَلَ يَجْعَلُ) making, (قَطَعَ يَقْطَعُ) cutting, (نَسَخَ يَنْسَخُ) changing, (بَعَثَ يَبْعَثُ) sending, (ذَبَحَ يَذْبَحُ) slaughtering, (رَفَعَ يَرْفَعُ) lifting.

The ayn kalimah is Maksoor in Maadhi and Maftooh in Mudaari'. The name of this baab is (سَمِعَ يَسْمَعُ), examples, (رَحِمَ يَرْحَمُ) having mercy, (خَطِفَ يَخْطَفُ) snatching, (حَزِنَ يَحْزَنُ) being grieved, (قَبِلَ يَقْبَلُ) accepting, (عَهِدَ يَعْهَدُ) promising, (حَذِرَ يَحْذَرُ) being fearful, (شَهِدَ يَشْهَدُ) giving witness, (عَلِمَ يَعْلَمُ) knowing.

The ayn kalimah in Maadhi and Mudaari' is Madhmoom. The name of this baab is (كَرُمَ يَكْرُمُ). Examples, (شَعُرَ يَشْعُرُ) understanding, (صَلُحَ يَصْلُحُ) being pious, able, (ضَعُفَ يَضْعُفُ) being weak, (كَثُرَ يَكْثُرُ) being a lot, (عَظُمَ يَعْظُمُ) being great, (لَطُفَ يَلْطُفُ) being subtle.

Fi`l Amr Haadir Ma`roof

The law of making Amr Haadir Ma'roof is that the sign of Mudaari' should be removed. If the letter thereafter is Mutaharrik, then the last letter will get jazm. If the last letter is Harf Illat (و ، ى ، ا), or noon a'raabi, then it will be dropped off, e.g. from (تُصَرِّفُ) to (صَرِّفْ), from (تَقِيْ) to (قِ).

If the first letter is saakin after dropping the sign of Mudaari' then a hamzah will be brought in the beginning. If the ayn kalimah is Maftooh or Maksoor, then the hamzah will be Maksoor. If the ayn

kalimah is Madhmoom, then the hamzah will also be Madhmoom. If there is a Sahih letter at the end, it will be given saakin. If there is harf illat or noon a'raabi, it will be dropped off.

Scale of Amr Haadir Ma`roof

You worship	أُعْبُدْ
You (dual) worship	أُعْبُدَا
You worship	أُعْبُدُوْا

Female

You worship	أُعْبُدِيْ
You (dual) worship	أُعْبُدَا
You worship	أُعْبُدْنَ

Examples:

You command (أُحْكُمْ), you come down (اِهْبِطُوْا), you make Sajdah (اُسْجُدُوْا), you make Sajdah (f) (اُسْجُدِيْ), you decide (اِقْضِ), you take out (اِخْلَعْ), you advise (ذَكِّرْ), you make Tasbeeh (سَبِّحْ), you establish (اَقِيْمُوْا), you spend (اَنْفِقُوْا), you seek forgiveness (اِسْتَغْفِرْ), you guide (اِهْدِ), you repent (تُوْبُوْا), you give (اٰتُوْ).

Amr Majhool and Amr Ghaa`ib etc

Besides Amr Haadir Ma'roof, the method of making Majhool, Ghaa'ib is that a laam Maksoor should be brought in the beginning of Mudaari'. This laam will give jazm at the end of Amr and if there is harf illat or noon a'raabi, then it should be removed. Examples, (لِيَحْكُمْ) decision should be made, (لِيَقْضُوْا) it should

be completed, (لِيَنْظُرْ) he should see, (لِيُمْلِلْ) he should be made to write, (لِيَطَّوَّفُوْا) he should make tawaaf.

Nahi

By placing laa of Nahi on Mudaari', the fi'l of Nahi is made. Laa of Nahi gives jazm at the end of Mudaari'. If there is harf illat or noon a'raabi, it will be dropped off. Examples, (لَا تَكْفُرْ) do not make kufr, (لَا تَحْمِلْ) do not lift the burden, (لَا تَقْرَبَا) do not go close, (لَا تَكْتُمُوْا) do not hide, (لَا تَلْبِسُوْا) do not mix, (لَا تُلْقُوْا) do not put, (لَا تَجْعَلُوْا) do not make (لَا تَسْمَعُوْا) do not listen, (لَا تَأْكُلُوْا) do not eat, (لَا تُطِعْ) do not follow.

Fi`l Mu`akkad

If the objective is to create emphasis in Fi'l Mustaqbil that is positive, then a laam maftooh should be placed at the beginning of Fi'l Mudaari', together with noon takeed (emphasis), either mushaddad or saakin. Noon mushaddad (thaqeelah) comes on all 14 forms and noon saakin (khafeefah) only comes on 8 forms. Remember well that in 5 forms, fatha will come before noon mushaddad in place of dhammah. In 2 forms (plural masculine absent and plural masculine present) there will be dhammah before the noon. In one form (singular feminine present) there will be fatha before the noon. There is alif in 6 forms. In the four forms of dual, and in plural feminine absent and plural feminine present there will be alif faasil. The noon mushaddad will be Maksoor in these 6 forms where there is alif before it and it will be Maftooh in the 8 forms where there is no alif before the noon. Examples, (لَيَعْلَمَنَّ) he will definitely know, (لَتَسْمَعُنَّ) you will definitely hear, (لَتَدْخُلُنَّ) you will definitely enter, (لَأَقْتُلَنَّ) i shall definitely kill, (لَأَغْلِبَنَّ) i shall definitely overpower, (لَنَنْزِعَنَّ) we will definitely take out, (لَنُخْرِجَنَّ) we will definitely take out.

Scale of Fi`l Mustaqbil Mu`akkad

He will definitely worship	لَيَعْبُدَنَّ
She will definitely worship	لَتَعْبُدَنَّ
You will definitely worship	لَتَعْبُدَنَّ
You will definitely worship	لَتَعْبُدِنَّ
I shall definitely worship	لَاَعْبُدَنَّ
They will definitely worship	لَيَعْبُدَانِّ
They will definitely worship	لَيَعْبُدَانِّ
You (m) will definitely worship	لَتَعْبُدَانِّ
You (f) will definitely worship	لَتَعْبُدَانِّ
We shall definitely worship	لَنَعْبُدَنَّ
They will definitely worship	لَيَعْبُدُنَّ
They (f) will definitely worship	لَيَعْبُدْنَانِّ
You (m) will definitely worship	لَتَعْبُدُنَّ
You (f) will definitely worship	لَتَعْبُدْنَانِّ
We shall definitely worship	لَنَعْبُدَنَّ

Fi`l Amr with noon of emphasis

By placing a noon thaqeelah or khafeefa at the end of Amr, emphasis is created.

Scale:

You (m) should definitely worship	أُعْبُدَنَّ
You (dual) should definitely worship	أُعْبُدَانِّ
You (plural) should definitely worship	أُعْبُدُنَّ
You (f) should definitely worship	أُعْبُدِنَّ
You should definitely worship	أُعْبُدَانِّ
You should definitely worship	أُعْبُدْنَانِّ

Fi`l of Nahi with noon of emphasis

By placing noon of emphasis at the end of fi'l nahi, emphasis is created in the meaning of Nahi. Examples,

Do not ever incite	لَا يَجْرِمَنَّ
Do not throw into fitnah	لَا يَفْتِنَنَّ
Do not ever enter	لَا يَدْخُلَنَّ
Do not ever trample	لَا يَحْطِمَنَّ
Do not ever think	لَا تَحْسَبَنَّ

Ism Mustaq

There are 7;

Ism Faa'il, Ism Maf'ool, Ism Zarf, Ism Aala, Ism Sifat, Ism Mubaalagha, Ism Tafdeel.

Ism Faa'il

That which shows the doer of the action. Thulaathi Mujarrad will come on the scale of (فَاعِلٌ).

He is a worshipper	فَاعِلٌ
They (dual) are worshippers	فَاعِلَانِ
They are worshippers	فَاعِلُوْنَ
She is a worshipper	فَاعِلَةٌ
They are worshippers	فَاعِلَتَانِ
They are worshippers	فَاعِلَاتٌ

Examples: the scale of (فَاعِلٌ) for thulaathi mujarrad,

Returner	رَاجِعٌ
Seer	نَاظِرٌ
One who is grateful	شَاكِرٌ
One who is leaving	خَارِجٌ
One who is staying	عَاكِفٌ

The Ism Faa'il of Thulaathi Mazeed and Rubaa'i is made from Fi'l Mudaari' Ma'roof. The sign of Mudaari' should be removed and a

Meem madhmoom should be placed. The second last letter should be given kasrah and the laam should be given tanween. Examples,

From (يَجْتَنِبُ) to (مُجْتَنِبُ)

Obedient	مُسْلِمٌ
Teacher	مُتَعَلِّمٌ
One who wages jihad	مُجَاهِدٌ
One who recognizes	مُتَعَارِفٌ
One who presents an excuse	مُعْتَذِرٌ
One becoming black	مُسْوَدٌّ
One seeking forgiveness	مُسْتَغْفِرٌ
One turning	مُنْقَلِبٌ
One wrapping in a blanket	مُزَمِّلٌ

Ism Maf`ool

Ism Maf'ool is that word which shows such a person upon which the action is taking place. Thulaathi mujarrad is made from the scale of (مَفْعُوْلٌ)

Worshipped	مَفْعُوْلٌ
Worshipped (dual)	مَفْعُوْلَانِ
Worshipped	مَفْعُوْلُوْنَ
Worshipped (f)	مَفْعُوْلَةٌ
Worshipped	مَفْعُوْلَتَانِ

Worshipped	مَفْعُوْلَاتٌ

The method of making Thulaathi Mazeed and Rubaa'i is that the sign of Mudaari' should be removed and a meem madhmoom should be placed and a tanween should be placed at the end. Example, from (يَسْتَنْصِرُ) to (مُسْتَنْصَرٌ)

Favoured	مُنْعَمٌ
Praised	مُحَمَّدٌ
Purified	مُطَهَّرٌ
Beautified	مُزَخْرَفٌ

Ism Zarf

Ism Zarf shows the place or time wherein the action took place. If the thulaathi mujarrad has a fatha or dhamma on the ayn, then it will come on the scale of (مَفْعَلٌ).

Place of return	مَرْجَعٌ
Place of dismounting	مَنْزِلٌ
Place of slaughtering	مَشْعَرٌ
Place of reaching	مَبْلَغٌ

Scale:

One place of worship	مَعْبَدٌ
Two places of worship	مَعْبَدَانِ
Many places of worship	مَعَابِدُ

Ism Aala

It is that word which shows the tools with which/by means of which the action was done. For thulaathi mujarrad it comes on the scale of (مِفْعَلٌ), (مِفْعَلَةٌ), (مِفْعَالٌ). It sometimes comes on the scale of (فَاعَلٌ), like (خَاتَمٌ) instrument of making a seal, (عَالَمٌ) universe. Examples, key (مِفْتَاحٌ), lamp (مِصْبَاحٌ), spade (مِقْمَعٌ), path (مِنْهَاجٌ), staff (مِنْسَأَةٌ).

Ism Sifat

This has the same meaning of Ism Faa'il or a close meaning to Ism Faa'il. The scale of it is like (فَاعِلٌ). It has many scales, e.g. Beneficent (رَحْمٰنٌ), Merciful (رَحِيْمٌ), Great (عَظِيْمٌ), painful (اَلِيْمٌ), powerful (قَدِيْرٌ), knowing (عَلِيْمٌ), good (حَسَنٌ)

Ism Mubaalagha

That word which shows increase or exaggeration in the meaning of the faa'il. Example, great oppressor (ظَلَّامٌ), very big (كُبَّارٌ), very truthful (صِدِّيْقٌ), greatly forgiving (غَفُوْرٌ), one Who establishes well (قَيُّوْمٌ), very pure (قُدُّوْسٌ).

Ism Tafdeel

It is that word which shows an increase in the doer, but in terms of someone else. In Ism Mubaalagha the increase is in the person himself, e.g. (عَلَّامٌ) one who has abundant knowledge, and (اَعْلَمُ) one who has abundant knowledge in comparison to another. The scale (اَفْعَلُ) is used for masculine and the scale (فُعْلٰى) is used for feminine.

Examples of Masculine

Very beautiful	اَحْسَنُ
Most worthy	اَجْدَرُ
One who decides in abundance	اَحْكَمُ

Examples of Feminine

Very big	كُبْرٰى
Very low	سُفْلٰى
Very small	صُغْرٰى
One who is grateful	شُكْرٰى
One who gives glad tidings	بُشْرٰى

Scale:

One who worships in abundance	اَعْبَدُ
Two (m) who worship in abundance	اَعْبَدَانِ
Many (m) who worship in abundance	اَعْبَدُوْنَ
Many (m) who worship in abundance	اَعَابِدُ
One (f) who worships in abundance	عُبْدٰى
Two (f) who worship in abundance	عُبْدَيَانِ
Many (f) who worship in abundance	عُبْدَيَاتٌ
Many (f) who worship in abundance	عُبَدٌ

Explanation of Abwaab

It has been learnt that in terms of the Ayn Kalimah of Maadhi and Mudaari (its harkat), there can be two forms. They are called Abwaab. The Abwaab that are used in abundance are 20. The student should study all of them and remember the sign and scale of each of them. The baabs of Thulaathi Mujarrad have already been explained. They are mentioned again.

The five baabs of thulaathi mujarrad:

نَصَرَ يَنْصُرُ ، ضَرَبَ يَضْرِبُ ، فَتَحَ يَفْتَحُ ، سَمِعَ يَسْمَعُ ، كَرُمَ يَكْرُمُ

Qur`aanic sentences for practice

Note: the translation of the forms here should be asked and questions regarding the baab should also be given.

Indeed Allaah grants sustenance to whoever He wishes إِنَّ اللهَ يَرْزُقُ مَنْ يَّشَآءُ

Allaah and His Rasul spoke the truth صَدَقَ اللهُ وَرَسُوْلُهُ

They broke the promise of Allaah يَنْقُضُوْنَ عَهْدَ اللهِ

Whatever is in the skies and the earth prostrates to Allaah لِلّٰهِ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ

Do not be of the disbelievers لَا تَكُوْنُوْا مِنَ الْكَافِرِيْنَ

He who is grateful is grateful for himself وَمَنْ يَشْكُرْ فَاِنَّمَا يَشْكُرُ لِنَفْسِهِ

Do they not see towards the camel اَفَلَا يَنْظُرُوْنَ اِلَى الْاِبِلِ

They are the sinners اُوْلٰئِكَ هُمُ الْفَاسِقُوْنَ

He owns the ears and the eyes يَمْلِكُ السَّمْعَ وَالْاَبْصَارَ

So they will not return فَهُمْ لَا يَرْجِعُوْنَ

None will have the ability upon it لَنْ يَّقْدِرَ عَلَيْهِ اَحَدٌ

Shed blood يَسْفِكُ الدِّمَآءَ

Settle in Egypt اِهْبِطُوْا مِصْرًا

Allaah will never forgive them لَنْ يَّغْفِرَ اللهُ لَهُمْ

Be patient upon what they say اِصْبِرْ عَلٰى مَا يَقُوْلُوْنَ

And they do not deceive except themselves وَمَا يَخْدَعُوْنَ اِلَّا اَنْفُسَهُمْ

In their stubbornness فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ

We will make them inheritors نَجْعَلَهُمُ الْوَارِثِيْنَ

You travel the path تَقْطَعُوْنَ السَّبِيْلَ

So Allaah will abrogate فَيَنْسَخُ اللّٰهُ

He will definitely send upon them until the day of Qiyaamah - لَيَبْعَثَنَّ عَلَيْهِمْ اِلٰى يَوْمِ الْقِيٰمَةِ

Slaughter a cow اِذْبَحُوْا بَقَرَةً

Do not raise your voices لَا تَرْفَعُوْا اَصْوَاتَكُمْ

So that mercy may be shown to you لَعَلَّكُمْ تُرْحَمُوْنَ

It is possible that the lightning will snatch their eyesight - يَكَادُ الْبَرْقُ يَخْطَفُ اَبْصَارَهُمْ

There will be no fear upon them nor will they grieve - لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ

Do not accept testimony from them لَا تَقْبَلُوْا لَهُمْ شَهَادَةً

And we promised to Ibraaheem وَعَهِدْنَا اِلٰى اِبْرَاهِيْمَ

He fears the Aakhirat يَحْذَرُ الْآخِرَةَ

And the angels testify وَالْمَلَائِكَةُ يَشْهَدُوْنَ

And Allaah will definitely come to know of those who believe - لَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ آمَنُوْا

Know well that they are the corrupters but they do not know - اَلَا اِنَّهُمْ هُمُ الْمُفْسِدُوْنَ وَلٰكِنْ لَا يَشْعُرُوْنَ

Indeed Allaah is subtle, All Aware اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ

The seeker and the sought are weak ضَعُفَ الطَّالِبُ وَالْمَطْلُوْبُ

Say, 'it is great news' قُلْ هُوَ نَبَاءٌ عَظِيْمٌ

Abwaab of Thulaathi Mazeed

There are two types of Thulaathi Mazeed:

1. Thulaathi Mazeed without Hamzah Wasl
2. Thulaathi Mazeed with Hamzah Wasl

Thulaathi Mazeed without Hamzah Wasl has 5 baabs.

(إِفْعَالٌ) like (إِسْلَامٌ), the sign is that in Maadhi and Amr it will have Hamzah Qat'i

He was obedient	أَسْلَمَ
He is obedient	يُسْلِمُ
To be obedient	إِسْلَامًا
A person who is obedient	مُسْلِمٌ

Majhool

He was obeyed	أُسْلِمَ
He is obeyed or will be obeyed	يُسْلَمُ
Obeyed	مُسْلَمٌ
Be obedient	اَسْلِمْ
Do not obey	لَا تُسْلِمْ

(تَفْعِيْلٌ) like (تَكْبِيْرٌ) to make great, the sign is that the 'ayn kalimah is mushaddad and there is no taa before the faa'.

كَبَّرَ يُكَبِّرُ تَكْبِيْرًا مُكَبِّرٌ كُبِّرَ يُكَبَّرُ مُكَبَّرٌ كَبِّرْ لَا تُكَبِّرْ

(تَفَعُّلٌ) like (تَقَبُّلٌ) to accept, the sign is that the 'ayn Kalimah is mushaddad and there is taa before faa'.

تَقَبَّلَ يَتَقَبَّلُ تَقَبُّلًا مُتَقَبِّلٌ تُقُبِّلَ يُتَقَبَّلُ مُتَقَبَّلٌ تَقَبَّلْ لَا تَقَبَّلْ

(مُفَاعَلَةٌ) like (مُقَاتَلَةٌ) to fight, the sign is that after the faa Kalimah there is alif and there is no taa before the faa'.

قَاتَلَ يُقَاتِلُ مُقَاتَلَةً مُقَاتِلٌ قُوْتِلَ يُقَاتَلُ مُقَاتَلٌ قَاتِلْ لَا تقاتل

(تَفَاعُلٌ) like (تَبَارُكٌ) to be blessed, the sign is that there is alif after the faa' and taa before faa'.

تَبَارَكَ يَتَبَارَكُ تَبَارُكًا مُتَبَارِكٌ تُبُوْرِكَ يُتَبَارَكُ مُتَبَارَكٌ تَبَارَكْ لَا تَتَبَارَكْ

Root words for practice

To give a bounty	اِنْعَامٌ
To reveal	اِنْزَالٌ
To warn	اِنْذَارٌ
To reform	اِصْلَاحٌ
To spoil	اِفْسَادٌ
To become dark	اِظْلَامٌ
To drown	اِغْرَاقٌ
To be successful	اِفْلَاحٌ

To go against	إِخْلَافٌ
To give to drink	إِشْرَابٌ
To complete	إِكْمَالٌ
To destroy	إِهْلَاكٌ
To spend	إِنْفَاقٌ
To send	إِرْسَالٌ
To feed	إِطْعَامٌ

Sentences for practice

which I have favoured you with	اَنْعَمْتَ عَلَيْهِمْ
which We have revealed	اَنْزَلْنَاهُ
we have warned you	اَنْذَرْنَاكُمْ
we are reformers	نَحْنُ مُصْلِحُوْنَ
they are corrupters	هُمُ الْمُفْسِدُوْنَ
became dark upon them	اَظْلَمَ عَلَيْهِمْ
drown you	يُغْرِقُكُمْ
they will not be successful	لَا يُفْلِحُوْنَ
will not break his promise	لَا يُخْلِفُ الْمِيْعَادَ
made to drink in their hearts	اُشْرِبَ فِي قُلُوْبِهِمْ
completed for you	اَكْمَلْتُ لَكُمْ
destroyed their selves	يُهْلِكُوْنَ اَنْفُسَهُمْ
spend in the path of Allaah	اَنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ

send the Bani Israa'eel with me — اَرْسِلْ مَعِىَ بَنِيْ اِسْرَآئِيْلَ

feed them — يُطْعِمُوْنَ الطَّعَامَ

From (تَفْعِيْلٌ)

give glad tidings — تَبْشِيْرٌ

mentioning purity — تَقْدِيْسٌ

to purify — تَطْهِيْرٌ

to mention the goodness — تَسْبِيْحٌ

teach — تَعْلِيْمٌ

to give virtue — تَفْضِيْلٌ

to slaughter — تَذْبِيْحٌ

to give shade — تَظْلِيْلٌ

to change — تَبْدِيْلٌ

to change — تَحْرِيْفٌ

to explain — تَحْدِيْثٌ

to make easy — تَخْفِيْفٌ

to verify — تَصْدِيْقٌ

to give life — تَعْمِيْرٌ

to give benefit — تَمْتِيْعٌ

Sentences for practice

We gave you glad tidings of the truth — بَشَّرْنَاكَ بِالْحَقِّ

We mention your purity — نُقَدِّسُ لَكَ

Purify you well	يُطَهِّرَكُمْ تَطْهِيْرًا
Mention His purity morning and evening	سَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا
Teach men	يُعَلِّمُهُ بَشَرٌ
We have given you virtue over the universe	فَضَّلْنَاكُمْ عَلَى الْعٰلَمِيْنَ
Slaughter your sons	يُذَبِّحُ اَبْنَآئَكُمْ
And We shaded upon them the clouds	وَظَلَّلْنَا عَلَيْهِمُ الْغَمَامَ
They change the word of Allaah	يُبَدِّلُوْنَ كَلَامَ اللهِ
They change the words	يُحَرِّفُوْنَ الْكَلِمَ
Explain the bounties of your Rabb	بِنِعْمَةِ رَبِّكَ فَحَدِّثْ
The punishment will not be decreased upon them	لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ
Whatever age they were given	مَا يُعَمَّرُ مِنْ مُّعَمَّرٍ
You have verified the dream	صَدَّقْتَ الرُّؤْيَا
We have given them small benefit	نُمَتِّعُهُمْ قَلِيْلًا

From (تَفَعُّلٌ)

To flow	تَفَجُّرٌ
To learn	تَعَلُّمٌ
To change	تَبَدُّلٌ
To be cut	تَقَطُّعٌ
To make mad	تَخَبُّطٌ
To think	تَفَكُّرٌ

To wait	تَرَبُّصٌ
To sit openly	تَفَسُّحٌ
To speak	تَكَلُّمٌ
To wait	تَرَقُّبٌ
To slip	تَسَلُّلٌ
To take benefit	تَمَتُّعٌ
To gulp	تَجَرُّعٌ
To think	تَدَبُّرٌ
To burst	تَفَطُّرٌ

Sentences for practice

Rivers will flow from it	يَتَفَجَّرُ مِنْهُ الْاَنْهَارُ
So they will learn from them	فَيَتَعَلَّمُوْنَ مِنْهُمْ
The earth will change	تُبَدَّلُ الْاَرْضُ
Causes will be cut off from them	تَقَطَّعَتْ بِهِمُ الْاَسْبَابُ
Shaytaan will address them	يَتَخَبَّطُهُ الشَّيْطٰنُ
They ponder in the creation of the skies	يَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ
They should wait for three months	
Sit openly in gatherings	يَتَرَبَّصْنَ بِاَنْفُسِهِنَّ ثَلٰثَةَ اَشْهُرٍ
He waited fearful in the city in the morning	تَفَسَّحُوْا فِي الْمَجَالِسِ
Say, 'take benefit'	اَصْبَحَ فِي الْمَدِيْنَةِ خَائِفًا يَّتَرَقَّبُ
They will take sip by sip	يَتَسَلَّلُوْنَ مِنْكُمْ لِوَاذًا

Do they not ponder over the Qur'aan	اَفَلَا يَتَدَبَّرُوْنَ الْقُرْآنَ
The skies will soon split	تَكَادُ السَّمٰوَاتُ يَتَفَطَّرْنَ

From (مُفَاعَلَةٌ)

To deceive	مُخَادَعَةٌ
To promise	مُعَاهَدَةٌ
To fight	مُحَارَبَةٌ
To punish	مُعَاقَبَةٌ
To live together	مُصَاحَبَةٌ
To live	مُعَاشَرَةٌ
To be far	مُبَاعَدَةٌ
To argue	مُجَادَلَةٌ
To take account	مُحَاسَبَةٌ
To be far	مُدَافَعَةٌ
To multiply	مُضَاعَفَةٌ
To make apparent	مُظَاهَرَةٌ
To strive	مُجَاهَدَةٌ
To adopt patience	مُصَابَرَةٌ
To join	مُرَابَطَةٌ

Sentences for practice

Those who oppose Allaah and His Rasul	يُحَادِعُوْنَ اللهَ وَرَسُوْلَهُ
You have promised from the polytheists	عَاهَدْتُمْ مِنَ الْمُشْرِكِيْنَ

They war against Allaah and His Rasul يُحَارِبُوْنَ اللهَ وَرَسُوْلَهٗ

So take revenge similar to what was executed upon you - فَعَاقِبُوْا بِمِثْلِ مَا عُوْقِبْتُمْ

And live with them in the world with goodness - وَصَاحِبْهُمَا فِي الدُّنْيَا مَعْرُوْفًا

And deal with them properly وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِ

Make between our journeys a far distance بَاعِدْ بَيْنَ اَسْفَارِنَا

Those who dispute with you اَلَّتِيْ تُجَادِلُكَ

Take an easy reckoning يُحَاسَبُ حِسَابًا يَّسِيْرًا

Indeed Allaah pushes away اِنَّ اللهَ يُدَافِعُ

The punishment will be multiplied for him يُضَاعَفُ لَهُ الْعَذَابُ

Those whose spouses make Zihaar اَلَّذِيْنَ يُظَاهِرُوْنَ مِنْ نِّسَآئِهِمْ

Strive in the path of Allaah جَاهِدُوْا فِيْ سَبِيْلِ اللهِ

O you who believe, have patience, compete in patience and unite - يَآ اَيُّهَا الَّذِيْنَ آمَنُوْا اَصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا

From (تَفَاعُلٌ)

To increase/raise تَظَاهُرٌ

To be similar تَشَابُهٌ

To call with bad titles تَنَابُزٌ

To mutually argue تَنَازُعٌ

To speak softly with each other تَخَافُتٌ

To argue	تَخَاصُمٌ
To win or lose	تَغَابُنٌ
To make mutual difficulty	تَعَاسُرٌ
To boast	تَفَاخُرٌ
To mutually take oaths	تَقَاسُمٌ
To recognize each other	تَعَارُفٌ
To seek more	تَكَاثُرٌ
To have jealousy	تَحَاسُدٌ
To ask each other	تَسَاؤُلٌ
To be far	تَبَاعُدٌ

Sentences for practice

To raise upon them	تَظَاهَرُوْنَ عَلَيْهِمْ
Bring the similar of it	أُتُوْا بِهٖ مُتَشَابِهًا
Do not call with titles	لَا تَنَابَزُوْا بِالْاَلْقَابِ
Do not argue, then you will become cowardly	لَا تَنَازَعُوْا فَتَفْشَلُوْا
They speak softly	هُمْ يَتَخَافَتُوْنَ
They will argue with the people of the fire	تَخَاصُمُ اَهْلِ النَّارِ
That is the day of win and loss	ذٰلِكَ يَوْمُ التَّغَابُنِ
If they make it difficult for you	اِنْ تَعَاسَرْتُمْ

Indeed the life of the world is only play and amusement and beauty and mutually boasting amongst yourselves and increasing in wealth and children - اِنَّمَا الْحَيٰوةُ الدُّنْيَا لَهْوٌ وَّلَعِبٌ وَّزِيْنَةٌ وَّتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْاَمْوَالِ وَالْاَوْلَادِ

Take oaths in the name of Allaah تَقَاسَمُوْا بِاللّٰهِ

About what do they ask عَمَّ يَتَسَآءَلُوْنَ

In order to recognize amongst themselves يَتَعَارَفُوْنَ بَيْنَهُمْ

There are 7 baabs of Thulaathi Mazeed with Hamzah

(اِفْتِعَالٌ) like (اِجْتِنَابٌ) to stay away, the sign is that there is a taa' after the faa'.

اِجْتَنَبَ يَجْتَنِبُ اِجْتِنَابًا مُجْتَنِبٌ اُجْتُنِبَ يُجْتَنَبُ مُجْتَنَبٌ اِجْتَنِبْ لَا تَجْتَنِبْ

(اِسْتِفْعَالٌ) like (اِسْتَنْصَارٌ) seeking help, the sign is that there is seen and taa' before the faa Kalimah

اِسْتَنْصَرَ يَسْتَنْصِرُ اِسْتِنْصَارًا مُسْتَنْصِرٌ اُسْتُنْصِرَ يُسْتَنْصَرُ مُسْتَنْصَرٌ اِسْتَنْصِرْ لَا تَسْتَنْصِرْ

(اِنْفِعَالٌ) like (اِنْفِطَارٌ) to split, the sign is a noon before the faa' Kalimah.

اِنْفَطَرَ يَنْفَطِرُ اِنْفِطَارًا مُنْفَطِرٌ اِنْفَطِرْ لَا تَنْفَطِرْ

(اِفْعِلَالٌ) like (اِحْمِرَارٌ) to become red, the sign is a repetition of the laam Kalimah and there are 4 letters after Hamzah in maadhi

اِحْمَرَّ يَحْمَرُّ اِحْمِرَارًا مُحْمَرٌّ اِحْمَرِرْ لَا تَحْمَرِرْ

(اِفْعِيْلَالٌ) like (اِدْهِيْمَامٌ) to become very black, the sign is a repetition of the laam Kalimah and alif after the ayn Kalimah

اِدْهَامَّ يَدْهَامُّ اِدْهِيْمَامًا مُدْهَامٌّ اِدْهَامِمْ لَا تَدْهَامِمْ

(اِفَّعُلٌ) like (اِطَّهُّرٌ) to seek proper purity. The sign is that the faa' and ayn Kalimah is mushaddad.

اِطَّهَّرَ يَطَّهَّرُ اِطَّهُّرًا مُطَّهِّرٌ مُطَّهَّرٌ اَطَّهِّرْ يُطَّهَّرُ مُطَّهَّرٌ اِطَّهَّرْ لَا تَطَّهَّرْ

(اِفَّاعُلٌ) like (اِثَّاقُلٌ) to be heavy, the sign is that the faa' Kalimah is mushaddad and there is faa after alif.

اِثَّاقَلَ يَثَّاقَلُ اِثَّاقُلًا مُثَّاقِلٌ اِثَّاقَلْ لَا تَثَّاقَلْ

(اِفْتِعَالٌ)

Become bright	اِشْتِعَالٌ
Being close	اِقْتِرَابٌ
To present an excuse	اِعْتِذَارٌ
To lift	اِحْتِمَالٌ
To attain	اِقْتِبَاسٌ
To testify	اِعْتِرَافٌ
To attain control	اِقْتِدَارٌ
To listen attentively	اِسْتِمَاعٌ
To earn	اِكْتِسَابٌ
To include	اِشْتِمَالٌ

Sentences for practice

The head has become bright with white hair	اِشْتَعَلَ الرَّأْسُ شَيْبًا
The hour has drawn close	اِقْتَرَبَتِ السَّاعَةُ
They present excuses to you	يَعْتَذِرُوْنَ اِلَيْكُمْ

The flood lifts the dirt	إِحْتَمَلَ السَّيْلُ زَبَدًا
Look at us, we can acquire from your light	أُنْظُرُوْنَا نَقْتَبِسْ مِنْ نُوْرِكُمْ
We attest to our sins	إِعْتَرَفْنَا بِذُنُوْبِنَا
Grasp of the One Who is Powerful and Mighty	اَخْذَ عَزِيْزٍ مُّقْتَدِرٍ
Listen well to him	إِسْتَمِعُوْا لَهٗ
And upon her is what she earned	وَعَلَيْهَا مَا اكْتَسَبَتْ
Include upon it	إِشْتَمَلَتْ عَلَيْهِ

(إِسْتِفْعَالٌ)

Seeking forgiveness	إِسْتِغْفَارٌ
Taking benefit	إِسْتِمْتَاعٌ
Giving glad tidings	إِسْتِبْشَارٌ
To hurry	إِسْتِعْجَالٌ
To make witness	إِسْتِشْهَادٌ
To boast	إِسْتِكْبَارٌ
To dislike	إِسْتِنْكَافٌ
To change	إِسْتِبْدَالٌ
To make deputy	إِسْتِخْلَافٌ
To pull slowly	إِسْتِدْرَاجٌ

Sentences for practice

Seek forgiveness from your Rabb	إِسْتَغْفِرُوْا رَبَّكُمْ
Some of us take benefit from others	إِسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ

Receive glad tidings upon your pledge إِسْتَبْشِرُوْا بِبَيْعِكُمْ

But it is what you were hurrying for بَلْ هُوَ مَا اسْتَعْجَلْتُمْ بِهِ

Seek the testimony of two witnesses إِسْتَشْهِدُوْا شَهِيْدَيْنِ

To have great pride إِسْتَكْبَرُوْا إِسْتِكْبَارًا

Maseeh will never dislike لَنْ يَّسْتَنْكِفَ الْمَسِيْحُ

What, do you seek to change that which is inferior - اَتَسْتَبْدِلُوْنَ الَّذِيْ هُوَ اَدْنٰى

He will definitely make you vicegerants in the earth - لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ

Soon we shall pull them from where they do not know - سَنَسْتَدْرِجُهُمْ مِنْ حَيْثُ لَا يَعْلَمُوْنَ

(إِنْفِعَالٌ)

To flow إِنْفِجَارٌ

To burst forth إِنْبِجَاسٌ

To turn إِنْقِلَابٌ

To walk إِنْطِلَاقٌ

To rain heavily إِنْهِمَارٌ

To stand إِنْبِعَاثٌ

To break إِنْفِصَامٌ

To pass إِنْسِلَاخٌ

Sentences for practice

Twelve springs burst forth from it إِنْفَجَرَتْ مِنْهُ إِثْنَتَا عَشَرَةَ عَيْنًا

You turn upon your heels إِنْقَلَبْتُمْ عَلٰى اَعْقَابِكُمْ

Walk while they speak softly إِنْطَلِقُوْا وَهُمْ يَتَخَافَتُوْنَ

We opened the doors of the sky to torrential rain - فَتَحْنَا اَبْوَابَ السَّمَاءِ بِمَاءٍ مُّنْهَمِرٍ

When the worst of them stood up إِنْبَعَثَ اشْقَاهَا

It will not separate from it لَا انْفِصَامَ لَهَا

The holy months have passed إِنْسَلَخَ الْاَشْهُرُ الْحُرُمُ

(اِفْعِيْلَالٌ) (اِفْعِلَالٌ)

To tear إِنْشِقَاقٌ

To become white اِبْيِضَاضٌ

To become black اِسْوِدَادٌ

To become yellow اِصْفِرَارٌ

To become green اِخْضِرَارٌ

To become very green اِدْهِيْمَامٌ

Sentences for practice

When the sky will tear اِذَا السَّمَآءُ انْشَقَّتْ

Their faces will become white اِبْيَضَّتْ وُجُوْهُهُمْ

Their faces will become black اِسْوَدَّتْ وُجُوْهُهُمْ

So you will see it yellow فَتَرَاهُ مُصْفَرًّا

The earth will become green فَتُصْبِحُ الْاَرْضُ مُخْضَرَةً

On the day when faces will become white and faces will become black يَوْمَ تَبْيَضُّ وُجُوْهٌ وَّتَسْوَدُّ وُجُوْهٌ

And besides them are two gardens وَمِنْ دُوْنِهِمَا جَنَّتَانِ

So which favour of your Rabb will you deny? - فَبِاَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ

Both dark green مُدْهَامَّتٰنِ

(اِفَّاعُلٌ) (اِفَّعُّلٌ)

To wear a cloak اِدَّثُّرٌ

To wear clothing اِزَّمُّلٌ

To stay far away اِجَّنُّبٌ

To beg اِضَّرُّعٌ

To advise اِذَّكُّرٌ

To tear اِشَّقُّقٌ

To beautify اِزَّيُّنٌ

To give charity اِصَّدُّقٌ

To take a bad omen اِطَّيُّرٌ

To make Tawaaf اِطَّوُّفٌ

To find اِدَّارُكٌ

To be of the same shape اِشَّابُهٌ

To reconcile اِصَّالُحٌ

Sentences for practice

O you covered in a shawl, stand and then warn يٰآ اَيُّهَا الْمُدَّثِرُ قُمْ فَاَنْذِرْ

O you covered in a blanket, stand at night يٰآ اَيُّهَا الْمُزَّمِّلُ قُمِ اللَّيْلَ

Or he will heed the advice then the advice will benefit him - اَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرٰى

So that they may humble themselves لَعَلَّهُمْ يَضَّرَّعُوْنَ

The earth took its adornment and beautified - اَخَذَتِ الْاَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ

So then I shall verify and I can be of the pious - فَاَصَّدَّقَ وَاَكُنْ مِنَ الصَّالِحِيْنَ

We take an evil omen from you اِطَّيَّرْنَا بِكَ

And make Tawaaf of the ancient house وَلْيَطَّوَّفُوْا بِالْبَيْتِ الْعَتِيْقِ

But you will find their knowledge بَلِ ادَّارَكَ عِلْمُهُمْ

Their hearts are of similar shape اِشَّابَهَتْ قُلُوْبُهُمْ

There are 3 baabs of Rubaa`i

(فَعْلَلَةٌ) like (بَعْثَرَةٌ) to incite. The sign is that there are 4 original letters in Maadhi.

بَعْثَرَ يُبَعْثِرُ بَعْثَرَةً مُبَعْثِرٌ بُعْثِرَ يُبَعْثَرُ مُبَعْثَرٌ بَعْثِرْ لَا تُبَعْثِرْ

Practice words

To beautify	زُخْرُفَةٌ
To become apparent	حَصْحَصَةٌ
To shake	زَلْزَلَةٌ
To make far	زَحْزَحَةٌ
To turn	دَمْدَمَةٌ
To whisper	وَسْوَسَةٌ
To spread	عَسْعَسَةٌ
To turn around	كَبْكَبَةٌ

Sentences for practice

And when the graves will turned	وَ اِذَا الْقُبُوْرُ بُعْثِرَتْ
Now the truth has become apparent	اَلْآنَ حَصْحَصَ الْحَقُّ
When the earth will be shaken	اِذَا زُلْزِلَتِ الْاَرْضُ
They are taken far from the fire	زُحْزِحَ عَنِ النَّارِ
Their Rabb annihilated them	فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ
And by the night when it departs	وَاللَّيْلِ اِذَا عَسْعَسَ
Whispers in the chests of people	يُوَسْوِسُ فِيْ صُدُوْرِالنَّاسِ

(تَفَعْلُلٌ) like (تَسَرْبُلٌ), this baab is not found in the Qur'aan. The sign is 4 original letters before it a taa'.

تَسَرْبَلَ يَتَسَرْبَلُ تَسَرْبُلًا مُتَسَرْبِلٌ تُسُرْبِلَ يُتَسَرْبَلُ مُتَسَرْبَلٌ تَسَرْبَلْ لَا تَتَسَرْبَلْ

Practice words

To roll تَدَحْرُجٌ

To walk haughtily تَبَخْتُرٌ

To wear the burqa' تَبَرْقُعٌ

To become a zindeeq تَزَنْدُقٌ

(اِفْعِلَّالٌ) like (اِقْشِعْرَارٌ) for the skin to shake, the sign is 4 original letters and a repeated laam.

اِقْشَعَرَّ يَقْشَعِرُّ اِقْشِعْرَارًا مُقْشَعِرٌّ اِقْشَعْرِرْ لَا تَقْشَعْرِرْ

Words for practice

To be at rest اِطْمِيْنَانٌ

To hate اِشْمِئْزَارٌ

To be mixed up اِضْمِحْلَالٌ

Sentence for practice

The skins of those who fear their Rabb shake - تَقْشَعِرُّ مِنْهُ جُلُوْدُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ

Know well that in the remembrance of Allaah lies contentment of the hearts اَلَا بِذِكْرِ اللهِ تَطْمَئِنُّ الْقُلُوْبُ

Tasheel, Ta`leel and Idghaam

Definitions and notes

Saheeh: That fi'l which does not have hamzah as an original letter, nor does it have harf 'illat and it also does not have two original letters that are the same, e.g. عَبَدَ

Mahmooz: that word which has a hamzah as an original letter, e.g. أَمَرَ ، سَئَالَ ، قَرَءَ

Mu`tul: where there is harf 'illat (alif, waaw or yaa) as an original letter. If the harf 'illat is in place of the faa' it will be called Mithaal, e.g. (وَعَدَ). If it is in the place of the ayn, it is called Ajwaf, e.g. (قَالَ). And if it is in the place of laam it is called Naaqis, e.g. (دَعَا)

Muda`af: where 2 of the original letters are the same, e.g. (مَدَّ) which was originally (مَدَدَ)

Tasheel: to change the hamzah in a mahmooz word, e.g. (اِيْمَانٌ) which was originally (اِئْمَانٌ)

Ta`leel: to change the harf 'illat in a mu'tal word, e.g. (يَعِدُ) from (يُوْعِدُ), (يَرْضٰى) from (يَرْضَيُ), (يَعُوْذُ) from (يَعُوْذُ)

Idghaam: where two letters are the same, to join them, e.g. (فَرَّ) from (فَرَرَ)

Note 1: before learning every part of this section, understand well that every law must be thought about and attention must be given to every change.

Note 2: in whichever word there is a change, by means of signs the correct form must be recognized and it should be brought on the scale of the fi'l.

If the original letter is hamzah, harf illat or two same letters, then see whether it has jazm, or fatha, kasrah or dhammah.

Consider the diacritical mark of the letters before and after it as well. In summary, remember all three harakaat and begin the change in accordance to the law.

Note 3: remember well, in order to remember and learn the words that have been changed, the mind adopts two processes; from the changed word to the original and secondly, from the original to the changed form. Therefore, consider the original and changed words well.

Note 4: there are generally 4 changes that take place in mahmooz and mu'tal words; making the hamzah or harf illat saakin, whether the harkat is given to the letter before it or it is dropped off. To change the hamzah or harf illat into another letter. To drop off the hamzah or the harf illat. To drop off the harf illat and give the appropriate harkat to the letter before it.

Laws of Tasheel

Law 1: if a hamzah is saakin and fatha comes before it, then it will change to alif, if there is dhammah before it, it will change to waaw and if there is kasrah before it, it will change to yaa', e.g. (يَأْمُرُ ، يُؤْمِنُ ، شِئْتُ) to (يَامُرُ ، يُوْمِنُ ، شِيْتُ). However, if there is another hamzah before the hamzah saakin, then it will be necessary to change it according to the harkat before it, e.g. (آمِنُوْا ، أُوْتُوْا ، اِيْتُوْا) which was (أَءْمِنُوْا ، أُؤْتُوْا ، اِءْتُوْا).

Law 2: before hamzah mutaharrik, if there is a saheeh saakin letter, then the harkat of the hamzah will be given to the letter before it and the hamzah will be dropped off for sake of ease, e.g. (يَسَلُ) which was (يَسْئَلُ). There is hamzah mutaharrik before it saakin. The harkat of the hamzah is given to seen and the hamzah is dropped off. From this the Amr form is made (سَلْ), which is made from (تَسَلُ).

Law 3: if two hamzah mutaharrik come together and the first or second is maksoor, then it is permissible to change the second one to yaa. E.g. (أَيِمَّةٌ) which was (أَئِمَّةٌ). If none of them are maksoor, then it will be necessary to change the second one to waaw, e.g. (أُوَمِّلُ) which was (أُءَمِّلُ).

Law 4: if hamzah comes after the alif of (مَفَاعِلُ) and it was read as yaa before, then the hamzah will be changed to yaa maftooh and the second yaa will be changed to alif. E.g. (خَطَايَا) was (خَطَائِي). It was made according to this law. The complete research of this word is that (خَطَايَا) is the plural of (خَطِيْئَةٌ) which was (خَطَائِي) originally. Because of yaa coming after alif, it was changed to hamzah (خَطَاءِئ). Now a second mutaharrik hamzah

joins in which the first is maksoor. Therefore the second one was changed to yaa (خَطَاءِیُ). Then hamzah was changed according to law 4 into yaa. (خَطَایَ یُ) then the last yaa was changed to alif. (خَطَایَا)

Note : (اَکَلَ ، اَمَرَ ، اَخَذَ) from these words the Amr should have been (اُوْکِلَ ، اُؤْمِرَ ، اُؤْخِذَ) but because of excessive use, it was made (کُلْ ، خُذْ ، مُرْ) against the law.

Scales of Mahmooz al Faa` , Mahmooz al`Ayn and Mahmooz al Laam

اَكَلَ ، يَاْكُلُ ، اَكْلًا فَهُوَ اٰكِلٌ وَ اُكِلَ يُؤْكَلُ اَكْلًا فَهُوَ مَأْكُوْلٌ اَلْاَمْرُ مِنْهُ كُلْ
وَالنَّهْىُ عَنْهُ لَا تَاْكُلْ

Mahmooz al`Ayn

سَئَلَ يَسْئَلُ سُؤَالًا فَهُوَ سَائِلٌ سُئِلَ يُسْئَلُ سُؤَالًا فَهُوَ مَسْئُوْلٌ اَلْاَمْرُ مِنْهُ اِسْئَلْ
وَالنَّهْىُ عَنْهُ لَاتَسْئَلْ

Mahmooz Laam

قَرَءَ يَقْرَءُ قِرَاءَةً فَهُوَ قَارِئٌ وَقُرِءَ يُقْرَءُ قِرَاءَةً فَهُوَ مَقْرُوْءٌ اَلْاَمْرُ مِنْهُ اِقْرَءْ
وَالنَّهْىُ عَنْهُ لَا تَقْرَءُ

Qur`aanic words to practice Mahmooz

They believe	يُؤْمِنُوْنَ
Believe	آمِنُوْا
Wherever you want	شِئْتُمَا
Will not be taken	لَايُؤْخَذُ
Command	يَاْمُرُ
Ask	يَسْئَلُوْنَ
Ask (Amr)	سَلْ
You did not see	لَمْ تَرَ
Take difficulty	يَاْلَمُوْنَ

Those who mock	مُسْتَهْزِءُوْنَ
Evil	بِئْسَ
Show	اَرِ
He saw	اٰنَسَ
You gave	اٰتٰى
Does not tire	لَايَئُوْدُ
They became hopeless	يَئِسْنَ
You troubled	اٰذَيْتُمْ
You imprison	تَاْسِرُوْنَ
Those who are absent	آفِلِيْنَ
Accuse	يَاْفِكُوْنَ
Qiyaamat coming close	آزِفَةٌ

Qur`aanic sentences for practising Mahmooz

He saw from the side of Toor	اٰنَسَ مِنْ جَانِبِ الطُّوْرِ
The Rasul came to you	اٰتَاكُمُ الرَّسُوْلُ
Believe in Allaah and the Rasul	اٰمَنُوْا بِاللّٰهِ وَالرَّسُوْلِ
Indeed Allaah commands you	اِنَّ اللّٰهَ يَاْمُرُكُمْ
They take up difficulty as you take up difficulty	يَاْلَمُوْنَ كَمَا تَاْلَمُوْنَ
You imprison a group	تَاْسِرُوْنَ فَرِيْقًا
They believe in that which was revealed to you	يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ
No ransom will be taken from it	لَا يُؤْخَذُ مِنْهَا عَدْلٌ

Adopt your beauty	خُذُوْا زِيْنَتَكُمْ
Ask the Bani Israa'eel	سَلْ بَنِيْ اِسْرَائِيْلَ
Show us our rites	اَرِنَا مَنَاسِكَنَا
Did you not see what your Rabb did	اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ
I do not like the one that is absent	لَا اُحِبُّ الْآفِلِيْنَ
The thing coming close has come close	اَزِفَتِ الْآزِفَةُ

Laws of Ta`leel

Mithaal : Law 1: if waaw comes between the sign of mudaari' and kasra, it will be dropped off, e.g. (يَعِدُ) which was (يَوْعِدُ). In some verbs, waaw comes between the sign of mudaari' and fatha and will also be dropped off, e.g. (يَهَبُ) was (يَوْهَبُ).

Law 2: waaw saakin after it a kasrah will change to yaa, e.g. (مِيْعَادٌ) which was (مِوْعَادٌ). Yaa saakin after it a dhammah will change to waaw, e.g. (مُوْقِنٌ) which was (مُيْقِنٌ). Alif after it dhammah will change to waaw and after it kasrah will change to yaa, e.g. (حَاسَبَ) the passive form is (حُوْسِبَ) and (مَحَارِيْبُ) the single form is (مِحْرَابٌ).

Law 3: the faa Kalimah of (اِفْتِعَالٌ), if there is waaw or yaa there, then it will be changed to taa, like (اِتِّقَاءٌ) was (اِوْتِقَاءٌ) and (اِتِّسَارٌ) was (اِيْتِسَارٌ).

Scales of Mithaal

وَعَدَ يَعِدُ عِدَةً فَهُوَ وَاعِدٌ وَ وُعِدَ يُوْعَدُ عِدَةً فَهُوَ مَوْعُوْدٌ اَلْاَمْرُ مِنْهُ عِدْ
وَالنَّهْىُ عَنْهُ لَاتَعِدْ

Qur`aanic sentences for practice Mithaal

You will definitely find	لَتَجِدَنَّ
They will never reach	لَنْ يَّصِلُوْا
Give	هَبْ
Leave	ذَرُوْا

Weigh	زِنُوْا
Scale	مِيْزَانٌ
Appointed time	مِيْقَاتٌ
Firm promise	مِيْثَاقٌ
Inheritance	مِيْرَاثٌ
I advise	اَعِظُ
Will never decrease	لَنْ يَّتِرَ
Was complete	اِتَّسَقَ
Was abstinent	اِتَّقٰى

Qur`aanic sentences for practice Mithaal

When Allaah promises you	اِذْ يَعِدُكُمُ اللّٰهُ
When he advised	وَهُوَ يَعِظُهُ
Indeed I advise you	اِنِّيْٓ اَعِظُكَ
Will never reach you	لَنْ يَّصِلُوْٓا اِلَيْكَ
Will never devalue your deeds	لَنْ يَّتِرَكُمْ اَعْمَالَكُمْ
You will definitely find closest to them	لَتَجِدَنَّ اَقْرَبَهُمْ
Grant us from Your side mercy	هَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً
Leave out apparent sins	ذَرُوْا ظَاهِرَ الْاِثْمِ
Weigh with a straight scale	وَزِنُوْا بِالْقِسْطَاسِ الْمُسْتَقِيْمِ
And when We took your promise	وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ

He revealed the book with truth and the scale - اَنْزَلَ الْكِتَابَ بِالْحَقِّ وَالْمِيْزَانَ

Indeed Allaah does not break His promise	اِنَّ اللّٰهَ لَا يُخْلِفُ الْمِيْعَادَ
And the moon when it is full	وَالْقَمَرِ اِذَا اتَّسَقَ
Yes, he who fulfills his promise	بَلٰى مَنْ اَوْفٰى بِعَهْدِهٖ

Laws of Ta`leel Ajwaf

Law 1: If there is a waaw or yaa mutaharrik and there is a fatha before it, then the waaw or yaa will be changed to alif, e.g. (قَالَ ، سَارَ) was (قَوَلَ ، سَيَرَ)

If the letter after alif is saakin, the alif will be dropped off.

After dropping the alif, in maadhi, from the form of plural feminine absent till the end, the faa Kalimah will be given dhammah on condition that the alif that was dropped off was a waaw (changed) and there was a fatha or dhammah on the waaw. If a yaa or waaw Maksoor was made into alif, then the faa Kalimah should be given kasrah, e.g. (قُلْنَ ، سِرْنَ ، خِفْنَ). (قُلْنَ) was (قَوَلْنَ). The waaw was changed to alif because of the fatha before it. After the alif, the laam is saakin. It was dropped off. Dhammah was given to the qaaf because the waaw after it had fatha. (سِرْنَ) was (سَيَرْنَ). Yaa was changed to alif because of the fatha before it. Alif was dropped off because of the sukoon thereafter. The seen was given kasrah because there was a yaa after it. (خِفْنَ) was (خَوِفْنَ), because waaw was maksoor, after dropping the alif, the khaa was given kasra.

Law 2: If waaw or yaa is mutaharrik and the letter before it has saakin, then the harkat of the waaw or yaa should be given to the letter before, e.g. (يَقُوْلُ ، يَسِيْرُ) was (يَقْوُلُ ، يَسْيِرُ).

If there is fatha before waaw or yaa, then it will be changed to alif, e.g. (يُقَالُ) was (يُقْوَلُ). The harkat of waaw was given to the letter before, then on account of fatha, the waaw was changed to alif.

If two saaking letters come together, then waaw, yaa or alif will be dropped off, e.g. (يَقُلْنَ ، يَسِرْنَ ، يَخَفْنَ)

Law 3: if there is waaw or yaa in the ayn Kalimah of Maadhi Majhool, then its harkat will be given to the letter before and waaw will be changed to yaa, e.g. (قِيْلَ) was (قُوِلَ). But from plural feminine absent to the end, it will be dropped like Maadhi Ma'roof. (قُلْنَ، سِرْنَ) are ma'roof and majhool.

Law 4: the waaw or yaa that comes after the alif of (فاعل), it will be changed to hamzah, e.g. (قَائِلٌ ، سَائِرٌ) was (قَاوِلٌ ، سَايِرٌ)

Law 5: after dropping a harf illat, the letter before it will be given kasrah or dhammah. From this it is known that a yaa or waaw was dropped, e.g. yaa was dropped from (مَبْيُوْعٌ), on the scale of (مَقُوْلٌ). Therefore the baa was given kasra so that it is known that yaa was dropped. Now there was kasra before waaw saakin. Therefore waaw was changed to yaa, becoming (مَبِيْعٌ).

Scales of Ajwaf waawi

قَالَ يَقُوْلُ قَوْلًا فَهُوَ قَائِلٌ وَقِيْلَ يُقَالُ قَوْلًا فَهُوَ مَقُوْلٌ اَلْاَمْرُ مِنْهُ قُلْ وَالنَّهْىُ عَنْهُ لَاتَقُلْ

Scales of Ajwaf yaa`i

بَاعَ يَبِيْعُ بَيْعًا فَهُوَ بَائِعٌ وَبِيعَ يُبَاعُ بَيْعًا فَذٰلِكَ مَبِيْعٌ اَلْاَمْرُ مِنْهُ بِعْ وَالنَّهْىُ عَنْهُ لَا تَبِعْ

Qur`aanic sentences for practice Ajwaf

Repented	تَابَ
Increase	زَادَ

Surrounded	حَاقَ
Swayed	زَاغَتْ
You wanted	شِئْتُمْ
You visited	زُرْتُمْ
I took protection	عُذْتُ
Became happy	طِبْنَ
Made bright	اَضَآءَتْ
Encompassed	اَحَاطَ
Obeyed	اَطَاعَ
Helped	اَعَانَ
Doubted	اِرْتَابَتْ
They measured	اِكْتَالُوْا
We liked	اِخْتَرْنَا
Sought help	اِسْتَغَاثَ
Accepted	اِسْتَجَابَ
Sought help	اِسْتَعَانَ
I seek protection	اَعُوْذُ
Die	يَمُوْتُوْنَ
Incline	يَمِيْلُوْنَ
Is straitened	يَضِيْقُ
Establish	يُقِيْمُوْنَ
You intend	تُرِيْدُوْنَ

Gives death يُمِيْتُ

Acquaint صُرْ

Do not backbite لَايَغْتَبْ

Something that clears مُبِيْنٌ

Straight مُسْتَقِيْمٌ

Encompasses مُحِيْطٌ

Obey اَطِيْعُوْا

Separate اِمْتَازُوْا

Qur`aanic sentences for practice of Ajwaf

He who repents and believes مَنْ تَابَ وَاٰمَنَ

Increase them in faith زَادَهُمْ اِيْمَانًا

Surround them, that which they used to mock - حَاقَ بِهِمْ مَا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ

Their hearts swayed زَاغَتْ قُلُوْبُهُمْ

You visit the graveyard زُرْتُمْ الْمَقَابِرَ

I take protection with my Rabb اِنِّيْ عُذْتُ بِرَبِّيْ

You are pleased with something from it طِبْنَ لَكُمْ عَنْ شَيْءٍ مِنْهُ

When He brightened that which is around him فَلَمَّا اَضَاءَتْ مَا حَوْلَهُ

Helped him upon the other nation اَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُوْنَ

Their hearts doubted اِرْتَابَتْ قُلُوْبُهُمْ

Measure for people اِكْتَالُوْا عَلَى النَّاسِ

So he sought help, the one who was of his group - فَاسْتَغَاثَهُ الَّذِيْ هُوَ مِنْ شِيْعَتِهٖ

Those who reply to Allaah and the Rasul اَلَّذِيْنَ اسْتَجَابُوْا لِلّٰهِ وَالرَّسُوْلِ

And I seek protection with You, Allaah, that he presents himself اَعُوْذُبِكَ رَبِّ اَنْ يَّحْضُرُوْنَ

They die while they are disbelievers يَمُوْتُوْنَ وَهُمْ كُفَّارٌ

So they incline to you, a single inclination - فَيَمِيْلُوْنَ عَلَيْكُمْ مَيْلَةً وَّاحِدَةً

My chest is straitened يَضِيْقُ صَدْرِيْ

They establish salaah يُقِيْمُوْنَ الصَّلٰوةَ

They intend the life of the world يُرِيْدُوْنَ الْحَيٰوةَ الدُّنْيَا

Then He will give you death then give you life - ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ

Incline them to you صُرْهُنَّ اِلَيْكَ

Some of you should not backbite others لَايَغْتَبْ بَعْضُكُمْ بَعْضًا

A clear Rasul came to them جَآءَهُمْ رَسُوْلٌ مُّبِيْنٌ

Indeed you are on the straight path اِنَّكَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ

And Allaah encompasses them from behind وَاللّٰهُ مِّنْ وَّرَائِهِمْ مُّحِيْطٌ

Obey Allaah and the Rasul اَطِيْعُوْا اللّٰهَ وَالرَّسُوْلَ

O sinners, separate this day وَامْتَازُوْا الْيَوْمَ اَيُّهَا الْمُجْرِمُوْنَ

Laws of Ta`leel Naaqis

Law 1: a waaw or yaa mutaharrik before it a fatha will change to alif on condition, **(1)** the waaw or yaa is not in the place of faa Kalimah, so there will be no change in (فَوَعَدَ وَتَوَفّٰى). **(2)** it should not be ayn lafeef like (طَوٰى وحَيِيَ) **(3)** it should not be before alif of dual like (دَعَوَا ورَمَيَا) **(4)** a maddah zaa'idah letter should not be before it like (طَوِيْلٌ وغَيُّوْرٌ) **(5)** there should be no yaa mushaddad and noon takeed before it like (عَلَوِيٌّ واِخْشَيَنَّ) **(6)** it should not have the meaning of colour or a fault like (عَوِرَ وصَيِدَ) **(7)** it should not be (فَعَلَانٌ وفَعَلٰى وفَعَلَةٌ) like (دَوَرَانٌ وَصَوَرٰى وحَوَكَةٌ)

If waaw comes after dhammah or yaa after kasrah then it will be made saakin, like (يَدْعُوْ ويَهْدِىْ) which was (يَدْعُوُ ويَهْدِيُ)

If waaw comes after dhammah and then there is waaw or yaa after kasrah and then it makes the yaa saakin and on account of two saakin coming together, it will fall off, like (يَدْعُوْنَ وتَهْدِيْنَ) which was (يَدْعُوُوْنَ وتَهْدِيِيْنَ).

If waaw comes after dhammah and then there is yaa or yaa after kasrah and then waaw, then the harkat of the waaw or yaa will be moved to the letter before and on account of two saakin coming together it will fall off.

Scales of Naaqis Waawi :

دَعَا يَدْعُوْ دَعْوَةً فَهُوَ دَاعٍ وَ دُعِيَ يُدْعٰى دَعْوَةً فَذَاكَ مَدْعُوٌّ اَلْاَمْرُ مِنْهُ اُدْعُ

وَ النَّهْىُ عَنْهُ لَا تَدْعُ

Scales of Naaqis Yaa`i :

رَمٰى يَرْمِيْ رَمْيًا فَهُوَ رَامٍ وَرُمِىَ يُرْمٰى رَمْيًا فَهُوَ مَرْمِيٌّ اَلْاَمْرُ مِنْهُ اِرْمِ

وَالنَّهْىُ عَنْهُ لَا تَرْمِ

Qur`aanic words for practice of Naaqis

Rejected	اَبٰی
Stopped	نَهٰی
Was alone	خَلَوْ
Met them	لَقُوْ
Cried	بَكَتْ
They disobeyed	عَصَوْا
They walked	مَشَوْا
They forgave	عَفَا
They tested	اِشْتَرَوْا
They stopped	اِنْتَهَوْا
Tested	اِبْتَلٰی
They chose, liked	اِصْطَفٰی
They overstepped the limit	اِعْتَدَوْا
They asked for water	اِسْتَسْقٰی
Sent command	اَوْحٰی
Turned his face	وَلّٰی
You forget	تَنْسَوْنَ
Have hope	يَرْجُوْنَ
Give recompense	يَجْزِیْ
Cover	يَغْشٰی
Run	يُسْعٰی

Is not covered	لَا يَخْفٰى
Enter	يَصْلٰى
We shall enter	نُصْلِيْ
Make bequest	يُوْصِىْ
Is not equal	لَا يَسْتَوِيْ
Keep alive	يَسْتَحْيُوْنَ
Purify	يُزَكِّىْ
Nurture	يُرْبِيْ
Stay far away	تَتَجَافٰى
Makes neglectful	يُغْنِيْ
Forgive	اِعْفُوْا
Guide	اِهْدِى
Do not cause corruption	لَا تَعْثَوْا
Do not throw	لَا تُلْقُوْا
Fulfil	اُوْفُوْا
Do not overstep the limit	لَا تَغْلُوْا
Do not be neglectful	لَا تُلْهِ
People who have been guided	مُهْتَدُوْنَ

Qur`aanic sentences to practice Naaqis

He rejected and was proud and was of the disbelievers - اَبٰى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِيْنَ

Stopped his carnal self from desires نَهَى النَّفْسَ عَنِ الْهَوٰى

When they go in solitude to their devils اِذَا خَلَوْا اِلٰى شَيَاطِيْنِهِمْ

When they meet those who believe وَاِذَا لَقُوْا الَّذِيْنَ آمَنُوْا

When their surrounding brightens, they walk in it - كُلَّمَا اَضَآءَلَهُمْ مَشَوْا فِيْهِ

The sky did not cry on him فَمَا بَكَتْ عَلَيْهِمُ السَّمَآءُ

That was because of their sin and they used to overstep the limit ذٰلِكَ بِمَا عَصَوْوَّكَانُوْا يَعْتَدُوْنَ

Allaah will forgive you عَفَا اللّٰهُ عَنْكَ

Buy in lieu of it a cheap price اِشْتَرَوْا بِهٖ ثَمَنًا قَلِيْلًا

So if you stop, indeed Allaah is Forgiving, Merciful - فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ

And remember when his Rabb tested Ibraaheem وَاِذِ ابْتَلٰى اِبْرَاهِيْمَ رَبُّهٗ

Indeed Allaah has chosen the deen for you اِنَّ اللّٰهَ اصْطَفٰى لَكُمُ الدِّيْنَ

And remember when the nation asked for water to drink from Musa - وَاِذِا اسْتَسْقٰى مُوْسٰى لِقَوْمِهٖ

Mutual competition has destroyed you اَلْهٰكُمُ التَّكَاثُرُ

Then his Rabb revealed to him what He revealed - فَاَوْحٰى اِلٰى عَبْدِهٖ مَا اَوْحٰى

Turned walking away وَلّٰى مُدْبِرًا

And you forget yourselves وَتَنْسَوْنَ اَنْفُسَكُمْ

They hope for trade that will suffer no loss يَرْجُوْنَ تِجَارَةً لَّنْ تَبُوْرَ

And the night when it covers وَاللَّيْلِ اِذَا يَغْشٰى

He who comes to you running مَنْ جَاءَكَ يَسْعٰى

Indeed nothing is hidden from Allaah اِنَّ اللهَ لَا يَخْفٰى عَلَيْهِ شَيْءٌ

None will enter it but the wretched لَا يَصْلٰهَا اِلَّا الْاَشْقٰى

Allaah makes a bequest to you regarding your children - يُوْصِيْكُمُ اللهُ فِيْ اَوْلَادِكُمْ

The people of the fire and the people of Jannah are not equal - لَا يَسْتَوِيْ اَصْحَابُ النَّارِ وَ اَصْحَابُ الْجَنَّةِ

He leaves your daughters living يَسْتَحْيُوْنَ نِسَائَكُمْ

And he purifies you وَيُزَكِّيْكُمْ

Their sides remain away from their beds تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ

Will not satiate their hunger لَا يُغْنِيْ مِنْ جُوْعٍ

So overlook and forgive فَاعْفُوْا وَاصْفَحُوْا

Guide us to the straight path اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

Do not go about in the earth spreading corruption - لَا تَعْثَوْا فِي الْاَرْضِ مُفْسِدِيْنَ

Do not throw your hands into destruction لَا تُلْقُوْا بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ

Fulfil your promises اَوْفُوْا بِالْعُقُوْدِ

Do not overstep the limits in your religion لَا تَغْلُوْا فِيْ دِيْنِكُمْ

Your wealth and children should not distract you from the remembrance of Allaah - لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَآ اَوْلَادُكُمْ عَنْ ذِكْرِ اللهِ

They are the guided اُوْلٰئِكَ هُمُ الْمُهْتَدُوْنَ

Laws of Idghaam

Law 1: when two same letters come together and the letter before it is Saheeh Mutaharrik or a harf illat, then the first letter should be made saakin and then idghaam into the second, like (مَدَّ وحَاجَّ) which was (مَدَدَ وحَاجَجَ)

If the letter before it is Saheeh Saakin, then the harkat of the letter before will be moved and Idghaam will be made, like (يَمُدُّ) which was (يَمْدُدُ)

Law 2: if there is (د ، ذ، ز) in the place of faa Kalimah of (افتعال), then the taa of (افتعال) will be changed to (د), and Idghaam will be made. In the case of (ذ) and (ز), it will be left without Idghaam and sometimes (د) is changed to (ذ) or (ز) and Idghaam is done, like (اِدَّكَرُ) which was (اِذْتَكَرَ)

Law 3: if there is (ص،ض، ط، ظ) in place of faa Kalimah in (افتعال), then the taa of (افتعال) will be changed to (ط) and Idghaam will be made. Sometimes (ت) is changed to (ص) and Idghaam is made, like (اِطَّلَعَ) which was (اِطْتَلَعَ)

Law 4: if there is (ت ، ث، ج) in place of ayn Kalimah in (افتعال) then the taa of (افتعال) will be made Idghaam of to the similar one and Hamzah wasl will be dropped. Like (اِخْتَصَمَ و اِهْتَدٰى) which was (يَخَصَّمُ و يَهَدِّي) in mudaari'. In mudaari', a kasrah on the faa is also permissible, i.e. (يَخِصِّمُوْنَ ، يَهْدِّى) in the Qur'aan.

Note: some forms stop Idghaam. So if you see that two same letters come together and Idghaam did not take place, then understand that some reason stopped Idghaam.

Scales of Mudaa`af

ذَبَّ يَذُبُّ ذَبًّا فَهُوَ ذَابٌّ و ذُبَّ يُذَبُّ ذَبًّا فَذاك مَذْبُوْبٌ اَلْاَمْرُ مِنْهُ ذُبَّ

وَ النَّهْىُ عَنْهُ لَا تَذُبَّ

Qur`aanic words to practice Idghaam

Make a friend	وَدَّ
Deviated	ضَلَّ
Passed	مَرَّ
Spread	بَثَّ
Made less	قَلَّ
Stopped	صَدَّ
Stopped	كَفَّ
Became dark	جَنَّ
Deceived	غَرَّتْ
Misappropriated	غَلَّ
Made to slip	اَزَلَّ
Prepared	أُعِدَّتْ
Felt	اَحَسَّ
Debated	حَاجَّ
Will be returned	يُرَدُّوْنَ
They bit their teeth	عَضُّوْا
He intended	هَمَّتْ

He keeps a friend	يُحِبُّ
Deviates	يُضِلُّ
They think	يَظُنُّوْنَ
You are pleased	تَسُرُّوْنَ
Hide	يُسِرُّوْنَ
Will never touch	لَنْ تَمَسَّ
Named	اُهِلَّ
Made permissible	اُحِلَّ
Makes special	يَخْتَصُّ
Tore	اِنْشَقَّ
Gives honour	تُعِزُّ
Gives disgrace	تُذِلَّ
You run	تَفِرُّوْنَ
Fall	يَخِرُّوْنَ
Complete	اُتِمَّ
Take out from the earth	يَسْتَفِزُّ

Qur`aanic sentences for practice of Idghaam

Many of the people of the book hope	وَدَّ كَثِيْرٌ مِّنْ اَهْلِ الْكِتَابِ
He who is deviated, deviates upon himself	مَنْ ضَلَّ فَاِنَّمَا يَضِلَّ عَلٰى نَفْسِهٖ
Passes as though he did not call us	مَرَّ كَاَنْ لَمْ يَدْعُنَا
Bite upon your teeth in rage	عَضُّوْا عَلَيْكُمُ الْاَنَامِلَ مِنَ الْغَيْظِ

And spread in it all animals وَبَثَّ فِيْهَا مِنْ كُلِّ دَابَّةٍ

Stop you from Masjid al Haraam صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ

A group intended هَمَّتْ طَائِفَةٌ

He is the one who stopped their hands from you - وَهُوَ الَّذِيْ كَفَّ اَيْدِيَهُمْ عَنْكُمْ

When night covered فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ

The life of the world has deceived you غَرَّتْكُمُ الْحَيٰوةُ الدُّنْيَا

And he who deceives, what he deceived about will be brought on the day of Qiyaamah وَمَنْ يَّغْلُلْ يَاتِ بِمَا غَلَّ يَوْمَ الْقِيٰمَةِ

And Shaytaan made them slip from it وَاَزَلَّهُمَا الشَّيْطٰنُ عَنْهَا

Prepared for the disbelievers اُعِدَّتْ لِلْكَافِرِيْنَ

When Isa sensed disbelief from them فَلَمَّا اَحَسَّ عِيْسٰى مِنْهُمُ الْكُفْرَ

Did you not see the one who debated Ibraaheem - اَلَمْ تَرَ اِلَى الَّذِيْ حَاجَّ اِبْرَاهِيْمَ

Will be returned to the severest punishment يُرَدُّوْنَ اِلٰى اَشَدِّ الْعَذَابِ

Indeed Allaah does not like the oppressors اِنَّ اللهَ يُحِبُّ الْمُحْسِنِيْنَ

He deviates many thereby and guides many thereby - يُضِلُّ بِهٖ كَثِيْرًا وَّيَهْدِيْ بِهٖ كَثِيْرًا

They think that they will meet their Rabb يَظُنُّوْنَ اَنَّهُمْ مُلَاقُوْا رَبِّهِمْ

And the good word of your Rabb has been completed - وَتَمَّتْ كَلِمَةُ رَبِّكَ الْحُسْنٰى

He knows what you make apparent and what you conceal - يَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ

The fire will never touch them except for a few days - لَنْ تَمَسَّنَا النَّارُ اِلَّا اَيَّامًا مَعْدُوْدَةً

He makes special with His mercy whoever He wants - يَخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَاءُ

Named for those other than Allaah أُهِلَّ بِهٖ لِغَيْرِ اللهِ

The catch of the sea has been made permissible for you - أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ

He honours whoever He wants and disgraces whoever

He wants - تُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ

Indeed death which you run from إِنَّ الْمَوْتَ الَّذِيْ تَفِرُّوْنَ مِنْهُ

Completed my favour upon you أُتِمَّ نِعْمَتِيْ عَلَيْكُمْ

Indeed Shaytaan made them slip إِنَّمَا اَسْتَزَلَّهُمُ الشَّيْطٰنُ

Whatever comes forth from it يَسْتَفِزُّوْنَكَ مِنْهُ

Difficult words of the Qur`aan

Although changes take place in words of the Qur'aan according to the law, in some places, adjoined to the writing, or due to joining a few words, or because of a change based on a rare law, the beginner is helpless of understanding the correct word. Therefore, it is appropriate that these Qur'aanic words with explanation are written.

(فَاتَّقُوْنِ), so fear me. This was originally (فَاِوْتَقِيُوْنِيْ). The alif fell off because of joining faa. Waaw was changed to taa according to the law of mithaal. Yaa was dropped, in accordance to the law of naaqis. The noon is that of wiqaayah and yaa mutakallim was dropped because of excessive use.

(فَرْهَبُوْنَ) so fear Me. It was originally (فَارْهَبُوْنِيْ)

(فَادَّارَأْتُمْ) you levelled accusations against each other. From (اِفَّاعُلٌ), it is the masculine plural form

(اِسْتَغْفَرْتَ) do you seek forgiveness? It was originally (اَاِسْتَغْفَرْتَ), the hazmah wasl fell off.

(لِتُكْمِلُوْا) so that you may complete. The laam is not for Amr, but it is laam kay. After the laam (اَنْ) is hidden and the noon a'raabi falls off.

(وَلْتَأْتِ) and you should come. It was originally (وَلِتَأْتِ). It is Amr, feminine. The laam saakin is read because of the waaw joining.

(اَرْجِهْ) he left him. Amr from (اِفَّاعُلٌ). It was originally (اَرْجِيْهِ).

(اَنَّمُنَّ) so that we may show kindness. It was (اَنْ نَمُنَّ) originally. (اَنْ) is a Naasib letter.

(لُمْتُنَّنِي) you women admonished me. (لُمْتُنَّ) on the scale of (قُلْتُنَّ).

(اِمَّا تَرَيِنَّ) if you see. (اِمَّا) is a letter of shart. (تَرَيِنَّ) is singular feminine with noon for emphasis.

(اَلَمْ تَرَ) did you not see. It was originally (تَرْأَىُ).

(قَالِيْنَ) one who bears enmity. It was originally (قَالَيِيْنَ) on the scale of (فَاعِلِيْنَ)

(لَمْ يَكُ) was not. It was originally (لَمْ يَكُنْ). The noon fell off because of jazm.

(يَهِدِّى) find guidance. On the scale of (اِفْتِعَالٌ), it was originally (يَهْتَدِيْ)

(يَخِصِّمُوْنَ) they argue. It was originally (يَخْتَصِمُوْنَ).

(وَادَّكَرَ) and remembered. It was (وَاذْتَكَرَ) originally.

(مُدَّكِرٌ) was originally (مُذْتَكِرٌ)

(تَدَّعُوْنَ) they claim, was originally (تَدْتَعِيُوْنَ)

(مُزْدَجَرٌ) was (مُزْتَجَرٌ) originally. There is a masdar meem in the beginning.

(مَااسْطَاعُوْا) they did not have the ability was (مَااسْتَطَاعُوْا) originally.

(لَمْ تَسْطِعْ) does not have ability. Was originally (لَمْ تَسْتَطِعْ)

(فَمْبَجَسَتْ) burst. It is originally written as (فَانْبَجَسَتْ)

(اَلتَّنَادِ) call. Was originally (اَلتَّنَادِىْ). Yaa fell off because of stopping.

(لَنَسْفَعًا) the original writing is (لَنَسْفَعَنْ), we shall definitely pull.

(نَبْغِ) we want. Was originally (نَبْغِي). Yaa fell of because of stopping.

(رَأَيْتُمُوْهُ) you saw him. (رَأَيْتُمْ), other examples (قَتَلْتُمُوْهُمْ) (طَلَّقْتُمُوْهُنَّ)

(اَنْ سَيَكُوْنُ) did not get dhammah because (اَنْ) is not naasibah, but it was made short from (اَنَّ)

(دَسّٰهَا) pushed them down. Was originally (دَسَّسَهَا). The second seen changed from alif.

(فَظِلْتُمْ) you became. Was originally (فَظَلِلْتُمْ). The first laam fell off. It is permissible to give the (ظ) fatha and kasra.

(قَرْنَ) you women should stay. It was originally (اِقْرَرْنَ). The harkat of the first raa was given to qaaf and the hamzah wasl and raa was dropped.

Specialties of the Abwaab

You get both types of benefit from Abwaab; in terms of word and in meaning. The benefit in word is that through the Abwaab, all the verbs and root words can be read properly. If the Abwaab are not considered, then definitely there would be many mispronunciations.

The benefit in meaning is that every baab has a few special meanings. When a word is used on a baab, then besides the lexical meaning, the special meaning of the baab will also be found.

For example, there is ta'diyah in baab (افعال). When a laazim word is placed on this baab, the meaning will become muta'addi, e.g. the meaning of (خُرُوْجٌ) is to exit and the meaning of (ذَهَبَ) is to go, but (اِخْرَاجٌ) means to take out, and (اِذْهَابٌ) means to make someone go. These special meanings are referred to as the specialties of the Abwaab.

For more benefit, the specialties that are used in abundance are mentioned. We could not mention mostly Qur'aanic examples here, most of the examples are non Qur'aanic.

Specialties of (افعال)

Ta`diya: to make laazim into muta'addi, (خَرَجَ) to come out, (اَخْرَجَ) to take out

Tasyeer: make the root word attributed to the person.

Shiraak: lace. (اَشْرَكْتُ النَّعْلَ) I wore shoes with laces.

Wajdaan: to find something characterized with the root word. (بُخْلٌ) miserliness, (اَبْخَلْتُهُ) I found him characterized with

miserliness.

Salb: to remove something from the root word. (شَكٰی) to complain, (اَشْكَيْتُهُ) I removed his complaint

Sayroorat: be the root word, (اَقْفَرَ الْبَلَدُ) the city became empty.

Mubaalagha: to show increase in the root word (اَسْفَرَ الصُّبْحُ) the morning became very bright.

Ta`reedh: to bring the maf'ool in the place where the root word should be brought (اَبَعْتُ الْفَرَسَ) I took to the place of selling horses.

I`taa Ma`khadh: to give the root word to something (شِوَاءٌ) roasted meat (اَشْوَيْتُهُ) I gave him roasted meat.

Buloogh: to reach the root word, (اَعْرَقَ) I reached Iraq.

Liyaaqat: to be worthy of the root word (اَلَامَ الْفَرْعُ) the leader was worthy of admonition.

Mutaawa`at: pointing to the fact that the maf'ool accepts effect (بَشَّرْتُهُ فَاَبْشَرَ) I gave him glad tidings, so he accepted them.

Ibtidaa`: to give a new meaning that was found in mujarrad (اَشْفَقَ) he feared Muwaafaqat of (فَعَلَ فَعَّلَ تَفَعَّلَ اِسْتَفْعَلَ), i.e. to give the same meaning as these baabs.

Haynoonat: the time of the root word to come (اَحْصَدَ الزَّرْعُ) the time for harvesting came.

Specialties of (تفعيل)

Ta`diyah: (نَزَلَ) revealed, (نَزَّلْتُهُ) I brought him down.

Tasyeer: (فَرِحَ) happy, (فَرَّحْتُهُ) I made him happy.

Salb: (قَشَّرْتُ الْعُوْدَ) I removed the husk from the wood.

Sayroorat: (نُوْرٌ) bud (نَوَّرَ الشَّجَرُ) the tree became of buds.

Mubaalagha: (صَرَّحَ) made apparent well

Bulooghمق: (عَمَّقَ) reached the depths.

Nishat bima`khadh: to be linked to the ma'khadh. (فَسَّقْتُهُ) I linked him to sin.

Takhleet: to join the ma'khadh. (ذَهَبٌ) gold, (ذَهَّبْتُ) I decorated it with gold.

Ilbaas Ma`khadh: to make the root word worn (جَلَّلْتُ الْفَرَسَ) I made the horse wear the saddle.

Tahweel: to make something the root word or similar to the root word (نَصَّرْتُهُ) I taught him Christianity.

Qasr: to make a sentence into a word for sake of brevity (هَلَّلَ), short form of (لَا اِلٰهَ اِلَّا اللهُ).

Specialties of (تَفَعُّلٌ)

Sayroorat: (تَمَوَّلَ) he became someone of wealth.

Mutaawa`at Fa`ala: (قَطَّعْتُهُ فَتَقَطَّعَ) I cut it so it was cut.

Takalluf: for a person to show the making of the root word apparent (تَمَرَّضَ) he showed illness.

Ta`ammul: to make the root word work (خَيَّمَ) tent, (تَخَيَّمَ زَيْدٌ) zayd used the tent.

Ittikhaadh: to make the root word or to take the root word (تَبَوَّبَ) to make a door (تَأَبَّطَ) to take under the armpit.

Tadreej: to do work slowly (تَحَفَّظَ) to learn slowly.

Tahawwal: for something to be the root word or similar to the root word (تَنَصَّرَ) became a Christian, (تَبَحَّرَ) he became like the sea.

Lubs Ma`khadh: to wear the root word (تَخَتَّمَ زَيْدٌ) zayd wore a ring.

Ibtidaa`: (تَكَلَّمَ زَيْدٌ) zayd spoke.

Specialties of (مفاعلة)

Mushaarakat: to be equal in the work of Faa'il and Maf'ool. (قَاتَلَ زَيْدٌ عَمْرًوا) Zayd and Amr fought.

Muwaafaqat of Mujarrad and (اَفْعَلَ): (سَفَرَ ، سَافَرَ) travelled, (اَبْعَدَ ، بَاعَدَ) was far.

Ibtidaa: (قَاسَاهُ) tolerated.

Specialties of (تفاعل)

Tashaaruk: (تَشَاتَمَ زَيْدٌ عَمْرًوا) Zayd and Amr swore each other.

Takhyeel: to show someone the attainment of the root word (تَمَارَضَ) he was apparently sick.

Mutaawa`at (فَاعَلَ): in the meaning of (اَفْعَلَ) (بَاعَدْتُهُ فَتَبَاعَدَ) I moved him far so he went far.

Ibtidaa`: (تَبَارَكَ) became blessed.

Specialties of (افتعال)

Hijr: (بَلْ اِحْتَجَرَ الْفَارُ) the mouse made a hole.

Takhyeer: the faa'il makes action for itself. (اِكْتَالَّ) weighed for myself

Tasarraf: making effort to acquire the root word. (اِكْتَسَبَ) made effort to earn.

Mutaawa`at of (فَعَلَ): (غَمَمْتُهُ فَاغْتَمَّ) I placed him into grief so he was grieved.

Ibtidaa: (اِسْتَلَمَ) kissed the stone.

Specialties of (استفعال)

Talab: to seek the root word. (اِسْتَطْعَمَ) he sought food.

Wijdaan: to characterize with the root word. (اِسْتَكْرَمْتُهُ) I thought him good.

Hisbaan: to characterize with the root word. (اِسْتَحْسَنْتُهُ) I thought him to be good.

Tahawwal: to be the root word or similar to the root word. (اِسْتَحْجَرَ الطِّيْنُ) the sand became stone.

Ittikhaadh: (اِسْتَوْطَنَ الْقُرٰى) he made the village his residence.

Qasr: to make a word to shorten a sentence (اِسْتَرْجَعَ) for (اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رَاجِعُوْنَ)

Specialties of (انفعال)

Luzoom: to be necessary.

Mutaawa`at (فَعَلَ): (كَسَّرْتُهُ فَانْكَسَرَ) I broke it so it broke

Muwaafaqat: (فَعَلَ و اَفْعَلَ)(اِفْعِلَال ، افعيلال ، افعيعال)

Luzoom and Mubaalagha: ()()

Colour and fault: (اِحْمَرَّ) became red, (اِخْشَوْشَنَ) became very hard, (اِدْهَامَّ) became very green.

Nahwa Part

It is the specialty of Arabic that at the end of each word you must find either a fatha, dhammah or kasra. Read the Qur'aan or any Arabic book and ponder over every word, you will not find any word to be like Urdu or Persian that is free of fatha, dhammah or kasra. Therefore, in order to read the Arabic text correctly, it is necessary to know which words will have dhammah at the end, which words will have kasra and which ones will get fatha and where a jazm will come. Then, which words are such that their harkat remains the same and which words are there whose harkat changes all the time. All this is learnt in the science of Nahwa. The laws of Nahwa will be mentioned in detail in the fifth part and a few important aspects were mentioned in the beginning of this part, before the Sarf section. A few principles of Nahwa are mentioned here. They should be remembered in order to read the correct harkat at the end of each word.

Mabni and Mu`rab

All Arabic words are of two types in terms of the harkat at the end.

Mabni - that word whose harkat is perpetual, it does not accept the effect of any word (Aamil)

Mu'rab - that word whose harkat is not established, but it changes according to the Aamil that comes before it.

There are 5 types of Mabni:

1. All huroof (conjunctions)
2. Ism Ghayr Mutamakkin
3. Fi'l Maadhi
4. Amr present active

5. Fi'l Mudaari' with noon of plural feminine or noon of emphasis.

All huroof, whether they are Aamil or not, the detail is mentioned in the beginning of this book.

There are 8 types of Ism Ghayr Mutamakkin:

The Dhameers, which are 5:

Dhameer Faa`il Muttasil:

عَبَدْتُ ، عَبَدْنَا ، عَبَدْتَ ، عَبَدْتُمَا ، عَبَدْتُمْ ، عَبَدْتِ ، عَبَدْتُمَا ، عَبَدْتُنَّ ،
عَبَدَ ، عَبَدَا ، عَبَدُوْا ، عَبَدَتْ ، عَبَدَتَا ، عَبَدْتُنَّ

The following Dhameers are hidden in the six forms of absent:

هُوَ ، هُمَا ، هُمْ ، هِيَ ، هُمَا ، هُنَّ

Dhameer Faa`il Munfasil:

اَنْتَ ، اَنْتُمَا ، اَنْتُمْ ، اَنْتِ ، اَنْتُمَا ، اَنْتُنَّ ، اَنَا ، نَحْنُ ، هُوَ ، هُمَا ، هُمْ ، هِيَ ، هُمَا ، هُنَّ

Dhameer Maf `ool Muttasil:

عَبَدَنِيْ ، عَبَدَنَا ، عَبَدَكَ عَبَدَكُمَا ، عَبَدَكُمْ ، عَبَدَكِ ، عَبَدَكُمَا ، عَبَدَكُنَّ عَبَدَهُ ،
عَبَدَهُمَا ، عَبَدَهُمْ ، عَبَدَهَا ، عَبَدَهُمَا ، عَبَدَهُنَّ

Dhameer Maf `ool Munfasil:

اِيَّاىَ ، اِيَّانَا ، اِيَّاكَ ، اِيَّاكُمَا ، اِيَّاكُمْ ، اِيَّاكِ ، اِيَّاكُمَا اِيَّاكُنَّ ،
اِيَّاهُ ، اِيَّاهُمَا ، اِيَّاهَا ، اِيَّاهُمَا ، اِيَّاهُنَّ

Dhameer Majroor:

لَه ، لَهُمَا ، لَهُمْ ، لَهَا ، لَهُمَا ، لَهُنَّ ، لَكَ ، لَكُمَا ، لَكُمْ ، لَكِ ، لَكُمَا ، لَكُنَّ ، لِيْ ، لَنَا

Ism Ishaara:

There are 5 forms that give 6 meanings. This is because the plural for masculine and feminine give the same meaning.

Masculine - ذَا ، ذَانِ–ذَيْنِ ، أُوْلٰى–أُوْلَاءِ

Feminine - ذِيْ ، تَا ، تَانِ ، تِيْ تَيْنِ أُوْلٰى–أُوْلَاءِ

Sometimes (هَا) is brought in the beginning of Ism Ishaara, like (هٰذَا). Sometimes in the end (كَ) is brought, like (ذَاكَ) and sometimes laam is added before (كَ), like (ذَالِكَ). (هٰذَا) is used to indicate near and (ذَالِكَ) for far. (ثُمَّ) and (هُنَا) are used to indicate a place only.

In the construction of a sentence, Ism Ishaara is Mausoof and Mushaarun Ilayh is Sifat, e.g. (ذَالِكَ الْكِتَابُ) sometimes Ism ishaara is Mubtada and then khabar comes, e.g. (هٰذِهٖ جَهَنَّمُ)

Ism Mausool:

Masculine - اَلَّذِيْ ، اَلَّذَانِ ، اَلَّذَيْنَ ، اَلَّذِيْنَ

Feminine - اَلَّتِيْ ، اَلَّتَانِ ، اَلَّتَيْنِ ، اَللَّوَاتِيْ

He (مَنْ), that (مَا), that in (اَيٌّ) are Mu'rab because they are always Mudaaf and Idaafat negates being Mabni.

After Ism Mausool there is a sentence which is called Silah. The Ism before Mausool is Mausoof and Ism mausool together with

the silah will be sifat, e.g. (رَبَّكُمُ الَّذِيْ خَلَقَكُمْ) your Rabb Who created you.

Asmaa` Af `aal:

هَيْهَاتَ ، شَتَّانَ ، سَرْعَانَ ، رُوَيْدَ ، حَيَّهَلْ ، هَلُمَّ ، بَلْهَ ، عَلَيْكَ

Asmaa` Aswaat:

أُحْ أَحْ أُفْ بَخْ بَخْ غَاقِ

Asmaa` Kinaayaat:

كَمْ كَذَا

Murakkab Binaa`i

From (أَحَدَ عَشَرَ) to (تِسْعَةَ عَشَرَ), the first part of (اِثْنَتَا عَشَرَ) is Mu'rab.

Asmaa` Zuroof

Zarf Zamaan

اِذْ ، اِذَا ، مَتٰى ، كَيْفَ ، اَيَّانَ ، اَمْسِ ، قَطُّ ، قَبْلُ ، بَعْدُ

Zarf Makaan

حَيْثُ ، قُدَّامُ ، تَحْتُ ، فَوْقُ ، قَبْلُ ، بَعْدُ ، قُدَّامُ ، تَحْتُ

The condition of (فَوْقُ) being Mabni is that it should be Mudaaf and the Mudaaf Ilayh should not be in words, but hidden and taken as meant.

Fi`l Maadhi

Fi`l Amr present Active

Fi'l Mudaari', together with noon of plural feminine or noon of emphasis.

Types of Mu`rab

The fi'l mudaari' that does not have the noon of feminine plural and noon of emphasis. Asmaa' Mutamakkin (those Asmaa' besides Ism Ghayr Mutamakkin). There will be dhammah on fi'l mudaari', the forms that will get dhammah or sukoon have been mentioned in the sarf part. Therefore, it is only said regarding Ism Mutamakkin which forms will get harkat.

The I`raab of Asmaa` Mutamakkin

All three harkats, fatha, dhammah and kasra will come on Ism Mu'rab. Therefore it has three types:

Marfoo' (having a dhammah), Mansoob (having a fatha), Majroor (having a kasra)

I'raab with harkat is fatha, dhammah and kasra

I'raab with letter is alif, waaw and yaa’

There is also hidden I'raab

There are 3 forms of I`raab by Harkat

First form:

In the condition of raf', it will get dhammah, in the condition of nasab, it will get fatha and kasra in the condition of jar. This is I'raab of three types of Ism; mufrad, munsarif and saheeh, e.g. (مُسْلِمٌ) mufrad, munsarif and qaa'im maqaam saheeh, e.g. (دَلْوٌ) jam' mukassar munsarif, e.g. (رِجَالٌ)

Raf` - جَاءَ مُسْلِمٌ وَ دَلْوٌ وَرِجَالٌ

Nasab - رَأَيْتُ مُسْلِمًا وَ دَلْوًا وَ رِجَالًا

Jar - مَرَرْتُ بِمُسْلِمٍ وَ دَلْوٍ وَ رِجَالٍ

Second form:

Dhammah in the condition of raf', kasra in the condition of nasab and jar. This I'raab is only that of jam' mu'annath saalim, e.g. (جَاءَتْ مُسْلِمَاتٌ ، رَأَيْتُ مُسْلِمَاتٍ ، مَرَرْتُ بِمُسْلِمَاتٍ)

Third form:

Dhammah in the condition of raf', fatha in the condition of nasab and jar. This I'raab is only for ghayr munsarif, e.g. (جَاءَ اَحْمَدُ ، رَأَيْتُ اَحْمَدَ ، مَرَرْتُ بِاَحْمَدَ)

There are 3 forms of I`raab by Harf

First form:

Alif in the condition of raf', alif in the condition of nasab and yaa in the condition of jar. This is the I'raab of the nouns mentioned hereunder when they are mudaaf to any ism besides yaa mutakallim.

Asmaa` sittah Mukabbarah:

اَبٌ ، اَخٌ ، حَمٌ ، فَمٌ ، هَنٌ ، ذُوْ

Examples: (جَاءَ اَبُوْكَ ، رَأَيْتُ اَبَاكَ ، مَرَرْتُ بِاَبِيْكَ)

Second form:

alif in the condition of raf', yaa before it maftooh in the condition of jar and nasab. This is the I'raab of dual and (كِلَا ، كِلْتَا) and (اِثْنَانِ ، اِثْنَتَانِ). Examples, جَاءَ رَجُلَانِ ، رَأَيْتُ رَجُلَيْنِ ، مَرَرْتُ بِرَجُلَيْنِ

Third form:

Waaw in the condition of raf', yaa before it maksoor in the condition of nasab and jar. This is the I'raab of jam' mudhakkar saalim and (اُوْلُوْا) and from (عِشْرُوْنَ) to (تِسْعُوْنَ), e.g. (جَاءَ مُسْلِمُوْنَ ، رَأَيْتُ مُسْلِمِيْنَ ، مَرَرْتُ بِمسْلِمِيْنَ)

There are 3 forms of I`raab taqdeeri (hidden)

First form:

in raf', nasab and jar, the I'raab will be hidden. This is the I'raab of a word mudaaf to yaa mutakallim and ism maqsoor, e.g.(جَاءَ غُلَامِيْ وَمُوْسٰى ، رَأَيْتُ غُلَامِيْ وَمُوْسٰى ، مَرَرْتُ بِغُلَامِيْ وَمُوْسٰى)

Second form:

In raf' and jar, it is hidden and in nasab it is apparent. This is the I'raab of ism naaqis, e.g. (جَاءَ الْقَاضِيْ ، رَأَيْتُ الْقَاضِيَ ، مَرَرْتُ بِالْقَاضِيْ)

Third form:

In raf' the I'raab will be a hidden waaw and in nasab and jar it will be yaa before it maksoor in words, e.g. (جَاءَ مُسْلِمِيَّ ، رَأَيْتُ مُسْلِمِيَّ ، مَرَرْتُ بِمُسْلِمِيَّ)

Marfoo`aat

They number 8. These nouns will always have dhammah.

Mubtada, khabar, faa'il, naa'ib faa'il, the khabar of huroof mushabba ba fi'l, the khabar of la naïf jins, the ism of af'aal naaqisa, the ism of ma and la that are similar to laysa.

Mansoobaat

They number 13 and will always get fatha.

Maf'ool mutlaq, maf'ool bihi, maf'ool fihi, maf'ool lahu, maf'ool ma'ahu, haal, tameez, the ism of huroof mushabba ba fi'l, the ism of la naïf jins, the khabar of af'aal naaqisa, the khabar of ma and la that are similar to laysa, munaada mudaaf, mustathna.

Majrooraat

Those isms which will get kasra, they are; those isms that have a jar letter before it, mudaaf ilayh.

Tawaabi` are 5

Those isms that get a harkat because of following another ism. They are 5. Sifat, Taakeed, Badal, Ma'toof, Atf Bayaan.

The method of reading the text correctly and construction of sentences

In the Arabic books, there is no fatha, dhammah or kasra written. Therefore, the person reading has to place the I'raab properly. In order to read the text correctly it is necessary that all the laws of nahwa are considered and the I'raab of each word is placed accordingly. When studying and when reading, consider the

following well.

1. By means of signs, recognize every word, whether it is ism, fi'l or harf.

2. If it is a ism or fi'l, then recognize whether it is mabni or mu'rab.

3. If it is mu'rab, then see how will the I'raab come on it, i.e. will the I'raab be with letters or with harkat or will the I'raab be hidden.

4. Then understand if it is marfoo' or mansoob or majroor. In order to do this, the marfoo'aat, mansoobaat, majrooraat and tawaabi' must be considered and see what action does the aamil do.

5. In summary, recognize the aamil and ma'mool well and place the correct I'raab with proper understanding.

6. A jumla ismiyyah is made up of mubtada and khabar. Therefore, recognize the mubtada and khabar in it. The mubtada and khabar are sometimes a single word, sometimes a sentence (murakkab idaafi or murakkab tauseefi or murakkab ishaari). Sometimes, huroof mushabba ba fi'l will come onto a jumla ismiyaa or af'aal naaqisah will come, so consider them when making construction. In jumla fi'liyya, after thev fi'l, there will be faa'il or naa'ib faa'il and maf'ool. Understand each one of them and make tarkeeb (construction/analysis).

7. Think properly where each word is in the sentence or whether something has been brought forward or taken back.

8. Think properly that if the aamil is hidden, then definitely there will be some amal on the ma'mool.

Jumla Ismiyyah (Mubtada and Khabar)

If the first part of a sentence is an ism, then the sentence will be called jumla ismiyyah. The first part of jumla ismiyyah is called musnad ilayh or mubtada and the second part is called musnad or khabar. Mubtada and khabar are both part of the marfoo'aat. The following are forms of mubtada;

1. Mubtada is a single word, e.g. (اَللّٰهُ اَحَدٌ) Allaah is One
2. Mubtada is murakkab idaafi, e.g. (ثَوَابُ اللّٰهِ خَيْرٌ) the reward of Allaah is better.
3. Mubtada is murakkab tauseefi, e.g. (لَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُشْرِكٍ) definitely a believer is better than a polytheist
4. A mausool joined to its silah can be mubtada, e.g. (مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ) he who does a good deed, he will benefit.
5. A jumla ismiyyah mufrad in interpretation becomes mubtada, e.g. (اَنْ تَصُوْمُوْا خَيْرٌ لَّكُمْ) your fasting is better for you.
6. Mubtada is generally ma'rifah
7. A nakirah is sometimes made mubtada for a special reason
8. Mubtada comes before khabar but sometimes because of some need or benefit, it will come after the khabar, e.g. (فِيْ قُلُوْبِهِمْ مَرَضٌ)

The khabar come in the following forms

1. The khabar can be a single ism, e.g. (اَللّٰهُ اَحَدٌ)
2. The khabar can be murakkab idaafi, e.g. (اَللّٰهُ خَالِقُ كُلِّ شَيْءٍ) Allaah created everything.
3. The khabar can be murakkab tauseefi, e.g.(هُوَ قُرْآنٌ مَّجِيْدٌ) it is the great Qur'aan.
4. The khabar can be a jumla ismiyyah or fi'liyyah.
5. The jar and join to the majroor and be khabar but it is necessary that the jar is linked to an appropriate ism, e.g. (اَلْحَمْدُ لِلّٰهِ) all praise is due to Allaah.
6. The khabar of one mubtada can be many, e.g. (اَللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ)

Dhameers are Mubtada

Incident	اَلْقَصَصُ	Snake	حَيَّةٌ
Impurity	اَذًى	Thousands	اُلُوْفٌ
More/Close	اَدْنٰى	Trial	فِتْنَةٌ
Stipulate time	مَوَاقِيْتُ	More worthy	اَحَقُّ

It is better	هُوَ خَيْرٌ
It is evil	هُوَ شَرٌّ
It is the truth	هُوَ الْحَقُّ
He is a disbeliever	هُوَ كَافِرٌ
He is standing	هُوَ قَائِمٌ

It is a story	هُوَ الْقَصَصُ
It is filth	هُوَ اَذًى
It is low	هُوَ اَدْنٰى
It is guidance	هُوَ الْهُدٰى
These are the appointed times	هِىَ مَوَاقِيْتُ
It is a snake	هِيَ حَيَّةٌ
They are successful	هُمُ الْمُفْلِحُوْنَ
They have conviction	هُمْ يُوْقِنُوْنَ
They are foolish	هُمُ السُّفَهَآءُ
They are thousands	هُمْ اُلُوْفٌ
They recite	هُمْ يَتْلُوْنَ
They do good	هُمْ مُحْسِنُوْنَ
You are our patron	اَنْتَ مَوْلَانَا
You said	اَنْتَ قُلْتَ
You are the judge	اَنْتَ قَاضٍ
You did	اَنْتَ فَعَلْتَ
I am good	اَنَا خَيْرٌ
I am a human	اَنَا بَشَرٌ
I am Allaah	اَنَا اللّٰهُ
I chose	اَنَا اخْتَرْتُ
We are a trial	نَحْنُ فِتْنَةٌ
We are wealthy	نَحْنُ اَغْنِيَآءُ

We are more worthy	نَحْنُ اَحَقُّ
You see	اَنْتُمْ تَنْظُرُوْنَ
You lie	اَنْتُمْ تُكَذِّبُوْنَ
You kill	اَنْتُمْ تَقْتُلُوْنَ
You are elevated	اَنْتُمُ الْاَعْلَوْنَ
You know	اَنْتُمْ تَعْلَمُوْنَ
We are reformers	نَحْنُ مُصْلِحُوْنَ
You are Mighty, Wise	اَنْتَ الْعَزِيْزُ الْحَكِيْمُ
I am repentant, forgiving	اَنَا التَّوَّابُ الرَّحِيْمُ
We are mocking	نَحْنُ مُسْتَهْزِءُوْنَ

The Ism Ishaara is Mubtada

Advice	ذِكْرٌ	Hopes	اَمَانِيُّ
Cloud	عَارِضٌ	Laws	حُدُوْدٌ
Camel	نَاقَةٌ	Ten	عَشَرَةٌ
Two magicians	سَاحِرَانِ		

This is advice	هٰذَا ذِكْرٌ
This is a cloud	هٰذَا عَارِضٌ
This is an explanation	هٰذَا بَيَانٌ
This is a thing	هٰذَا شَيْءٌ
This is a day	هٰذَا يَوْمٌ
That is a nation	تِلْكَ اُمَّةٌ

This is a camel هٰذِهٖ نَاقَةٌ

These two are magicians هٰذَانِ لَسَاحِرَانِ

That is better ذٰلِكُمْ خَيْرٌ

They are the close ones اُولٰٓئِكَ الْمُقَرَّبُوْنَ

These are the limits of Allaah تِلْكَ حُدُوْدُ اللهِ

Those are their hopes تِلْكَ اَمَانِيُّهُمْ

Those are the companions of the fire اُولٰٓئِكَ اَصْحَابُ النَّارِ

They are successful اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ

That is ten complete تِلْكَ عَشَرَةٌ كَامِلَةٌ

Mubtada with Idaafi Tarkeeb

Our father	اَبُوْنَا	Punctual	رَهِيْنٌ
The record of the evil doers	كِتَابُ الْفُجَّارِ	Farm	حَرْثٌ
		Their husbands	بُعُوْلَتُهُنَّ
Register	سِجِّيْنٌ	Permissible	حِلٌّ
Its mixture	مِزَاجُهٗ	Their greeting	تَحِيَّتُهُمْ
Tasneem, a spring in Jannah	تَسْنِيْمٌ	Their clothing	سَرَابِيْلُهُمْ
		Melted copper	قَطِرَانٌ
Every person	كُلُّ امْرِءٍ		

Our father is an old man اَبُوْنَا شَيْخٌ كَبِيْرٌ

And the reward of the Aakhirah is better لَاَجْرُ الْاٰخِرَةِ خَيْرٌ

The book of the evil doers is in Sijjeen كِتَابُ الْفُجَّارِ لَفِيْ سِجِّيْنٍ

Your Rabb knows better regarding you رَبُّكُمْ اَعْلَمُ بِكُمْ

Taking the people out is greater according to Allaah - اِخْرَاجُ اَهْلِهٖ مِنْهُ اَكْبَرُ عِنْدَ اللهِ

The people of Jannah are successful اَصْحٰبُ الْجَنَّةِ هُمُ الْفَائِزُوْنَ

And its mixture is of Tasneem مِزَاجُهٗ مِنْ تَسْنِيْمٍ

Every person is guarantor for what he earned - كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِيْنَةٌ

Your spouses are farms for you نِسَآءُكُمْ حَرْثٌ لَّكُمْ

Their husbands are more worthy of returning to them - بُعُوْلَتُهُنَّ اَحَقُّ بِرَدِّهِنَّ

Some of you are enemies of the other بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

The food of the people of the book is permissible for you and your food is permissible for them - طَعَامُ الَّذِيْنَ اُوْتُوْا الْكِتَابَ حِلٌّ لَكُمْ وَ طَعَامُكُمْ حِلٌّ لَّهُمْ

The recompense is feeding ten poor people - كَفَّارَتُه اِطْعَامُ عَشَرَةِ مَسَاكِيْنَ

Your Rabb is independent رَبُّكَ الْغَنِيُّ

Merciful ذُوْالرَّحْمَةِ

The clothing of Taqwa is better لِبَاسُ التَّقْوٰى ذٰلِكَ خَيْرٌ

The word of Allaah is supreme كَلِمَةُ اللهِ هِىَ الْعُلْيَا

Their call in it will be, o Allaah, You are pure and their greeting in it will be peace - دَعْوَاهُمْ فِيْهَا سُبْحٰنَكَ اللّٰهُمَّ وَتَحِيَّتُهُمْ فِيْهَا سَلَامٌ

The example of the life of the world is like water which we send from the sky - مَثَلُ الْحَيٰوةِ الدُّنْيَا كَمَاءٍ اَنْزَلْنَاهُ مِنَ السَّمَآءِ

The example of the two groups is like blind and deaf and seeing and hearing - مَثَلُ الْفَرِيْقَيْنِ كَالْاَعْمٰى وَالْاَصَمِّ وَالْبَصِيْرِ وَالسَّمِيْعِ

The mercy and blessings of Allaah be upon you - رَحْمَةُ اللهِ وَبَرَكَاتُهُ عَلَيْكُمْ

The people of the household اَهْلَ الْبَيْتِ

Everything is measured كُلُّ شَيْءٍ بِمِقْدَارٍ

Their clothing will be of melted copper سَرَابِيْلُهُمْ مِنْ قَطِرَانٍ

Mubtada placed at the end and khabar in the beginning

Man	الذَّكَرُ	A guard that stays behind	مُعَقِّبَاتٌ
Part	حَظُّ		
Two Women	أُنْثَيَيْنِ	when	حِيْنٌ
Axis	دَائِرَةٌ	When you return in the evening	تُرِيْحُوْنَ
Hot water	حَمِيْمٌ		
Its movement	مَجْرِيْهَا	When you go out in the morning	تَسْرَحُوْنَ
Its staying	مُرْسٰهَا		
		Straight path	قَصْدُ السَّبِيْلِ

To Allaah belongs whatever is in the skies and whatever is in the earth - لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ

By Allaah is the reward of the world and the Aakhirah - عِنْدَ اللهِ ثَوَابُ الدُّنْيَا وَالْآخِرَةِ

And for Allaah is the beautiful names لِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى

And for the male is the share of two females لِلذَّكَرِ مِثْلُ حَظِّ الْاُنْثَيَيْنِ

And men have status over them لِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ

For every one of them are stages for what they did - لِكُلٍّ دَرَجَاتٌ مِمَّا عَمِلُوْا

They will have hot water to drink لَهُمْ شَرَابٌ مِّنْ حَمِيْمٍ

For those who do good will be goodness and more - لِلَّذِيْنَ اَحْسَنُوْا الْحُسْنٰى وَزِيَادَةٌ

In the name of Allaah shall it travel and anchor - بِسْمِ اللهِ مَجْرِيْهَا وَمُرْسٰهَا

It has a guard that remains behind in front and not from behind- لَه مُعَقِّبَاتٌ مِنْ بَيْنَ يَدَيْهِ وَ مِنْ خَلْفِهِ

And in it is beauty for you when you return at night and when you go out in the morning - لَكُمْ فِيْهَا جَمَالٌ حِيْنَ تُرِيْحُوْنَ وَحِيْنَ تَسْرَحُوْنَ

And upon Allaah is the straight path عَلَى اللهِ قَصْدُ السَّبِيْلِ

For those who do good in this world لِلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا

For those who do not believe in the Aakhirah is the evil example - لِلَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْآخِرَةِ مَثَلُ السَّوْءِ

Sentences for practice of different types of Mubtada and Khabar

Twice	مَرَّتَانِ	Fruit	قُطُوْفٌ
Hidden under the veil	غُلْفٌ	Close	دَانِيَةٌ
Adobe	مَاوٰى	Send upon which water is thrown	سَرَابٌ
Barren	عَاقِرٌ		
Different	شَتّٰى	Divorce is twice	اَلطَّلَاقُ مَرَّتَانِ

All praise is due to Allaah — اَلْحَمْدُ لِلّٰهِ

Muhammad is the Rasul of Allaah — مُحَمَّدٌ رَسُوْلُ اللّٰهِ

The truth is from your Rabb — اَلْحَقُّ مِنْ رَبِّكَ

Allaah is the Creator of everything — اَللّٰهُ خَالِقُ كُلِّ شَيْءٍ

Fitnah is worse than killing — اَلْفِتْنَةُ اَشَدُّ مِنَ الْقَتْلِ

Our hearts are covered by a veil — قُلُوْبُنَا غُلْفٌ

Your deity is one Ilaah — اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ

Their abode is the fire — مَأْوٰهُمُ النَّارُ

My wife is barren — اِمْرَأَتِيْ عَاقِرٌ

Allaah is sufficient for us — حَسْبُنَا اللّٰهُ

His mother was truthful — أُمُّهٗ صِدِّيْقَةٌ

Their hearts differ — قُلُوْبُهُمْ شَتّٰى

Its fruits are close — قُطُوْفُهَا دَانِيَةٌ

Your abode is the fire — مَأْوٰكُمُ النَّارُ

Their actions are like sand over which water is thrown - اَعْمَالُهُمْ كَسَرَابٍ

Most of them are sinners اَكْثَرُهُمُ الْفَاسِقُوْنَ

Your fasting	اَنْ تَصُوْمُوْا	Veil	غِشَاوَةٌ
Forgiving you	اَنْ تَعْفُوْا	Evil people	اَلْفَجَرَةُ
You having patience	اَنْ تَصْبِرُوْا	Months	اَشْهُرٌ
Judge	قَوَّامُوْنَ	Revenge for blood	اَلْقِصَاصُ

That you fast is better for you اَنْ تَصُوْمُوْا خَيْرٌ لَّكُمْ

That you forgive is closer to Taqwa اَنْ تَعْفُوْا اَقْرَبُ لِلتَّقْوٰى

That you have patience is better for you اَنْ تَصْبِرُوْا خَيْرٌ لَكُمْ

Men are care-takers over women اَلرِّجَالُ قَوَّامُوْنَ عَلَى النِّسَآءِ

This is the book in which there is no doubt ذٰلِكَ الْكِتَابُ لَا رَيْبَ فِيْهِ

There is a veil over their eyes عَلٰى اَبْصَارِهِمْ غِشَاوَةٌ

There is sickness in their hearts فِيْ قُلُوْبِهِمْ مَرَضٌ

He has knowledge of everything هُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ

He has power over everything هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

Some of you are enemies of others بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

There is a place for you in the earth لَكُمْ فِي الْاَرْضِ مُسْتَقَرٌّ

And a believing slave is better than a polytheist - لَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُشْرِكٍ

For Allaah is the east and the west لِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ

They are disbelievers and sinners أُوْلٰئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ

The night of Qadr is better than a thousand months - لَيْلَةُ الْقَدْرِ خَيْرٌ مِّنْ اَلْفِ شَهْرٍ

My mercy encompasses everything رَحْمَتِيْ وَسِعَتْ كُلَّ شَيْءٍ

For those who have Taqwa, by their Rabb لِلَّذِيْنَ اتَّقَوْا عِنْدَ رَبِّهِمْ

Gardens beneath which rivers flow جَنَّاتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهَارُ

And Allaah is merciful with His servants اَللهُ رَؤُوْفٌ بِالْعِبَادِ

Hajj is in the known months اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمَاتٌ

And there is life for you in Qisaas وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ

They are the truthful أُوْلٰئِكَ الَّذِيْنَ صَدَقُوْا

Laa of Nafi Jins

This laa comes on an ism. It negates species. For example, (شَكٌّ) means doubt. But when laa nafi jins comes before it, then it will mean that there is no doubt.

The ism after laa nafi jins is called the ism of laa nafi jins and the khabar comes thereafter. The ism of laa will get fatha. The khabar is in the condition of dhammah and the khabar is generally hidden or the jar joins to majroor and is made. Therefore, the dhammah on it is not shown.

Share	خَلَاقٌ	Conversation	نَجْوٰى
Break	اِنْفِصَامَ	One who saves	عَاصِمُ
Sin	جُنَاحَ	Time	حِيْنَ
Being unveiled from women	رَفَثَ	Freedom	مَنَاصِ
		Coming before	قِبَلَ
Blame	تَثْرِيْبَ	Breaking	اِنْفِصَامَ
Ungratefulness	كُفْرَانَ		

We have no knowledge — لَا عِلْمَ لَنَا

They will have no share in the Aakhirah — لَا خَلَاقَ لَهُمْ فِي الْآخِرَةِ

It will not break — لَا انْفِصَامَ لَهَا

There will be no oppression this day — لَا ظُلْمَ الْيَوْمَ

There is nor turning His word — لَا مُبَدِّلَ لِكَلِمَاتِهِ

There is no sin upon you — لَا جُنَاحَ عَلَيْكُمْ

There is no being unveiled from women (no immorality), no sin and no arguing in hajj - لَا رَفَثَ وَلَا فُسُوْقَ وَلَا جِدَالَ فِي الْحَجِّ

There is no blame on you this day لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ

There is no ungratefulness for his effort لَا كُفْرَانَ لِسَعْيِهٖ

There is no goodness in many of their conversations - لَا خَيْرَ فِيْ كَثِيْرٍ مِّنْ نَّجْوٰهُمْ

There is no protection today from the command of Allaah - لَا عَاصِمَ الْيَوْمَ مِنْ اَمْرِ اللّٰهِ

There is no proof between us and you لَا حُجَّةَ بَيْنَنَا وَبَيْنَكُمْ

There is no coming in front on account of it لَا قِبَلَ لَهُمْ بِهَا

There is no proof for it لَا بُرْهَانَ لَه بِهٖ

There is no opener except Him لَا كَاشِفَ لَه اِلَّا هُوَ

Maa and laa in the meaning of laysa

Sometimes maa and laa are used in the meaning of laysa. Therefore, the action that laysa does, it will also do. Laysa is from the af'aal naaqisa and the action of af'aal naaqisa is that it gives the ism a dhammah and the khabar a fatha. Most of the time, a letter of jar will come on the khabar.

Anger	غَوْلٌ	Difficult	عَزِيْزٌ
Those who give harm	ضَارِّيْنَ	One who takes a message	مُصْرِخٌ
Oppressors	ظَلَّامٌ		
Make him reach	بَالِغِهٖ	Those who gather	خَازِنِيْنَ
You have greed	حَرَصْتَ		

No fear upon them	لَا خَوْفٌ عَلَيْهِمْ
No anger in it	لَا غَوْلٌ فِيْهَا
Allaah is not negligent	مَا اللّٰهُ بِغَافِلٍ
You are not a follower	مَا اَنْتَ بِتَابِعٍ
It is not from the book	مَا هُوَ مِنَ الْكِتَابِ
They will not exit	مَا هُمْ بِخَارِجِيْنَ
They will not harm them	وَمَا هُمْ بِضَارِّيْنَ
Our command is nothing but one	مَآ اَمْرُنَا اِلَّا وَاحِدَةٌ
Your companion is not insane	مَا صَاحِبُكُمْ بِمَجْنُوْنٍ
They are not absent from it	مَا هُمْ عَنْهَا بِغَائِبِيْنَ
This is not a human	مَا هٰذَا بَشَرًا

They are not their mothers مَا هُنَّ اُمَّهَاتِهِمْ

I will not oppress the servants مَا اَنَا بِظَلَّامٍ لِلْعَبِيْدِ

It will not reach مَا هُوَ بِبَالِغِيْهِ

And most of people are not وَمَا اَكْثَرُ النَّاسِ

Even if you desire for the believers وَلَوْ حَرَصْتَ بِمُؤْمِنِيْنَ

And that is not difficult upon Allaah وَمَا ذٰلِكَ عَلَى اللهِ بِعَزِيْزٍ

I will not take your message and you will not take mines - مَآ اَنَا بِمُصْرِخِكُمْ وَمَآ اَنْتُمْ بِمُصْرِخِيَّ

You will not go down مَا لَكُمْ مِنْ زَوَالٍ

You will not gather it وَمَا اَنْتُمْ لَهُ بِخَازِنِيْنَ

It is not the statement of the rejected devil وَمَا هُوَ بِقَوْلِ شَيْطٰنٍ رَّجِيْمٍ

Huroof Mushabba ba Fi`l

(إِنَّ أَنَّ) indeed, (كَأَنَّ) as though, (لَيْتَ) if only, (لٰكِنَّ) but, (لَعَلَّ) possibly so that. These huroof come on a jumla ismiyyah and give the mubtada a fatha and khabar a dhammah. After these letters are placed, the mubtada is called its ism.

Friend	وَلِيٌّ	Run away	مُسْتَنْفِرَةٌ
Sincere	حَمِيْمٌ	One who judges	اَلْقَاضِيَةَ
Star	كَوْكَبٌ	Create congeniality	اَلَّفَ
Shining like a pearl	دُرِّيٌّ	Reject	يَجْحَدُوْنَ
Camel	جِمٰلَتٌ	You placed int fitnah	فَتَنْتُمْ
Yellow	صُفْرٌ	Attained purity	يَزَكّٰى
Donkey	حُمُرٌ	Destroyer	بَاخِعٌ

Indeed Allaah is the hearer, knower　إِنَّ اللهَ وَاسِعٌ عَلِيْمٌ

Indeed Allaah has power over everything　إِنَّ اللهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ

Indeed the earth of Allaah is wide　إِنَّ أَرْضَ اللهِ وَاسِعَةٌ

Indeed Jahannam will encompass the disbelievers -　إِنَّ جَهَنَّمَ

لَمُحِيْطَةٌ بِالْكٰفِرِيْنَ

Indeed the truth is from their Rabb　إِنَّهُ الْحَقُّ مِنْ رَبِّهِمْ

Indeed the guidance of Allaah is guidance　إِنَّ هُدَى اللهِ هُوَ الْهُدٰى

Indeed man is at loss　إِنَّ الْإِنْسَانَ لَفِيْ خُسْرٍ

Indeed your effort is spread　إِنَّ سَعْيَكُمْ لَشَتّٰى

Indeed their Rabb will be aware of them on that day -　إِنَّ رَبَّهُمْ بِهِمْ

As though he is a sincere friend كَاَنَّهُ وَلِيٌّ حَمِيْمٌ

As though it is a shining pearl كَاَنَّهَا كَوْكَبٌ دُرِّيٌّ

As though it is an emerald and pearl كَاَنَّ هُنَّ الْيَاقُوْتُ وَالْمَرْجَانُ

As though it is black camels كَاَنَّهُ جِمٰلَتٌ صُفْرٌ

As though it is a fleeing donkey كَاَنَّهُمْ حُمُرٌ مُسْتَنْفِرَةٌ

If only we were given what Qaaroon was given - يٰلَيْتَ لَنَا مِثْلَ مَآ اُوْتِيَ قَارُوْنُ

If only I was with them يٰلَيْتَنِيْ كُنْتُ مَعَهُمْ

If only I was dust يٰلَيْتَنِيْ كُنْتُ تُرَابًا

If only I did not take him as a friend لَيْتَنِيْ لَمْ اَتَّخِذْ فُلَانًا خَلِيْلًا

If only she was a decider يٰلَيْتَهَا كَانَتِ الْقَاضِيَةَ

But most people are not grateful لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ

But Allaah created congenialty between them لٰكِنَّ اللهَ اَلَّفَ بَيْنَهُمْ

But the oppressors deny the verses of Allaah - لٰكِنَّ الظَّالِمِيْنَ بِآيَاتِ اللهِ يَجْحَدُوْنَ

But Allaah threw لٰكِنَّ اللهَ رَمٰى

But you put yourselves into fitnah لٰكِنَّكُمْ فَتَنْتُمْ اَنْفُسَكُمْ

Possibly Qiyaamat is close لَعَلَّ السَّاعَةَ قَرِيْبٌ

Possibly Allaah will create a matter after this - لَعَلَّ اللهَ يُحْدِثُ بَعْدَ ذٰلِكَ اَمْرًا

Possibly they could be guided لَعَلَّكُمْ تَهْتَدُوْنَ

Possibly he could be purified لَعَلَّهُ يَزَّكّٰى

Possibly you could destroy yourself لَعَلَّكَ بَاخِعٌ نَّفْسَكَ

Vicegerent	خَلِيْفَةٌ	The quaking of Qiyaamat	زَلْزَلَةَ السَّاعَةِ
Signs	شَعَائِرُ		
Catch	بَطْشٌ	Control	سُلْطٰنٌ

Indeed I shall create a vicegerent in the earth - إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيْفَةً

Indeed safa and marwa are from the signs of Allaah - إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللّٰهِ

So that I may know the Ilaah of Musa لَعَلِّيْ اَطَّلِعُ اِلٰى اِلٰهِ مُوْسٰى

Indeed the grip of your Rabb is severe إِنَّ بَطْشَ رَبِّكَ لَشَدِيْدٌ

Indeed the pious will be in bounties إِنَّ الْاَبْرَارَ لَفِيْ نَعِيْمٍ

And indeed the sinners will definitely be in hell - وَ إِنَّ الْفُجَّارَ لَفِيْ جَحِيْمٍ

I am going to my Rabb إِنِّيْ مُهَاجِرٌ اِلٰى رَبِّيْ

Indeed He is aware of the matters of the heart إِنَّهٗ عَلِيْمٌ بِذَاتِ الصُّدُوْرِ

Indeed the quake of Qiyaamat is a great thing - إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيْمٌ

If only I took the path with the Rasul لَيْتَنِيْ اتَّخَذْتُ مَعَ الرَّسُوْلِ سَبِيْلًا

Indeed my servants do not have a proof upon them - إِنَّ عِبَادِيْ لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ

Jumla Fi`liyyah

If the first part of a murakkab is a fi'l, then it is called jumla fi'liyyah. After an active verb there will be a faa'il and after a passive verb there will be a naa'ib faa'il. A faa'il and naa'ib faa'il will both get dhammah.

Allaah spoke the truth - صَدَقَ اللّٰهُ

Man was created - خُلِقَ الْاِنْسَانُ

If the faa'il is not dhameer, but an apparent ism, then whether it is single, dual or plural, the fi'l will be singular for it, e.g. (قَالَ رَجُلٌ ، قَالَ رَجُلَانِ ، قَالَ الْكٰفِرُوْنَ)

If the faa'il is feminine, then the fi'l will be feminine. If the faa'il is not feminine proper or jam' mukassar, then it is permissible to use a masculine and feminine fi'l.

Fi`l Faa`il

Destroyed	حَبِطَتْ	Hand	اَيْمَانٌ
Turned around	يَتَوَلّٰى	Ripened	نَضِجَتْ
will find	تَجِدُ	Skin	جُلُوْدٌ
Feel	اَحَسَّ	Became straitened	حَصِرَتْ
Kept as friend	وَدَّتْ	Will grow	تُنْبِتُ
Took	تَلَقّٰى	Threw	نَبَذَ
Passed	خَلَتْ	Asked for water	اِسْتَسْقٰى
Way	سُنَنٌ	Became disgraced	عَنَتَ
Accepted	اِسْتَجَابَ	Will move	تَمُوْرُ

Run	فَرَّتْ	Stood	اِسْتَوَتْ

Allaah witnessed شَهِدَ اللّٰهُ

Their actions were destroyed حَبِطَتْ اَعْمَالُهُمْ

Do not take the believers لَا يَتَّخِذِ الْمُؤْمِنِيْنَ

You will find every person تَجِدُ كُلُّ نَفْسٍ

The wife of Imraan said قَالَتِ اِمْرَءَةُ عِمْرَانَ

'Isa felt اَحَسَّ عِيْسٰى

Allaah took اَخَذَ اللّٰهُ

Aadam received تَلَقّٰى آدَمُ

Israa'eel forbid حَرَّمَ اِسْرَائِيْلُ

Some faces will be white and some faces will be black - تَبْيَضُّ وُجُوْهٌ وَّتَسْوَدُّ وُجُوْهٌ

Your hearts will be put at ease تَطْمَئِنَّ قُلُوْبُكُمْ

Ways have passed before you قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ

Indeed Allaah has favoured لَقَدْ مَنَّ اللّٰهُ

Those who are stingy do not think لَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ

Their Rabb answered them اِسْتَجَابَ لَهُمْ رَبُّهُمْ

Your hands own مَلَكَتْ اَيْمَانُكُمْ

Allaah intends يُرِيْدُ اللّٰهُ

Their skins will burn نَضِجَتْ جُلُوْدُهُمْ

The earth grows تُنْبِتُ الْاَرْضُ

Musa sought water	اِسْتَسْقٰى مُوْسٰى
It stood upon Judi	اِسْتَوَتْ عَلَى الْجُوْدِيِّ
Springs gushed forth from it	يَتَفَجَّرُ مِنْهُ الْاَنْهَارُ

Fi`l and Naa`ib faa`il

Made to move	سُيِّرَتْ	Will be brought in front	بُرِّزَتْ
Shaken	زُلْزِلَتْ	Prepared	اُعِدَّتْ
Those of the valley	اَصْحَابُ الْاُخْدُوْدِ	Named	اُهِلَّ
Turned around	تُقَلَّبُ	Cattle	بَهِيْمَةُ الْاَنْعَامِ
Will not be lightened	لَا يُخَفَّفُ	Will be tested	تُبْلٰى
Lifted	بُعْثِرَ	Chests	اَلسَّرَائِرُ
Desires	اَلشَّهَوَاتُ	Made protector	اُسْتُحْفِظُوْا
The earth filled	مِلْأُ الْاَرْضِ	Closed	غُلَّتْ
Will definitely be tested	لَتُبْلَوُنَّ	Recited	تُلِيَتْ
Mothers	اُمَّهَاتٌ		

The skies were opened	فُتِحَتِ السَّمَآءُ
The mountains moved	سُيِّرَتِ الْجِبَالُ
The earth shaken	زُلْزِلَتِ الْاَرْضُ
The sun gathered	جُمِعَ الشَّمْسُ
The people of the valley/pit were killed	قُتِلَ اَصْحَابُ الْاُخْدُوْدِ
Their faces were turned	تُقَلَّبُ وُجُوْهُهُمْ
The punishment was not made light for them	لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ

Love of desires has been beautified for people - زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوَاتِ

The earth filled will not be accepted from any of them - لَنْ يُّقْبَلَ مِنْ اَحَدِهِمْ مِلْءُ الْاَرْضِ

The Tauraat was revealed تُنَزِّلُ التَّوْرَاةُ

You will definitely be tested in your wealth لَتُبْلَوُنَّ فِيْ اَمْوَالِكُمْ

Your mothers have been forbidden for you حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ

Fighting has been ordained for you كُتِبَ عَلَيْكُمُ الْقِتَالُ

The Qur'aan was recited upon them قُرِءَ عَلَيْهِمُ الْقُرْآنُ

Prepared for the disbelievers أُعِدَّتْ لِلْكٰفِرِيْنَ

Carrion has been forbidden for you حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ

The name of other than Allaah was taken أُهِلَّ لِغَيْرِ اللهِ

Intercession will not be accepted لَا يُقْبَلُ مِنْهَا شَفَاعَةٌ

Cattle has been made permissible for you أُحِلَّتْ لَكُمْ بَهِيْمَةُ الْاَنْعَامِ

Your call has been answered أُجِيْبَتْ دَعْوَتُكُمَا

Their hands have been filled غُلَّتْ اَيْدِيْهِمْ

They were cursed for what they said وَلُعِنُوْا بِمَا قَالُوْا

The verses were read to them تُلِيَتْ عَلَيْهِمْ آيَاتُهُ

Mafaa`eel

A fi'l will give all the mafaa'eel fatha. **They are five;**

Maf'ool bihi: that ism upon which the fi'l comes, e.g. (خَلَقَ الْاِنْسَانَ) created man.

Maf'ool Mutlaq: that root word which has the same meaning as the fi'l just mentioned. It generally comes for emphasis, e.g. (فَصَّلْنَاهُ تَفْصِيْلًا) we mentioned the complete detail.

Maf'ool fihi: that ism which shows the time or place in which the fi'l took place, e.g. (بَنَيْنَا فَوْقَكُمْ) we made above you, (قَدْ اَفْلَحَ الْيَوْمَ) indeed was successful today.

Maf'ool lahu: that ism which is the cause of the mentioned fi'l, e.g. (بَدَّلُوْا نِعْمَتَ اللهِ كُفْرًا) turn the bounty of Allaah on account of disbelief.

Maf'ool ma'ahu: that ism which comes after waaw which has the meaning of (مَعَ), e.g. (قُوْا اَنْفُسَكُمْ وَ اَهْلِيْكُمْ نَارًا) save yourselves and your families from the fire.

Maf`ool bihi and Maf`ool mutlaq

I warned	اَنْذَرْتَ	He took an oath	قَاسَمَ
You informed me	اَنْبِئُوْنِيْ	You carve	تَنْحِتُوْنَ
We herded	سُقْنَا	They slaughtered	عَقَرُوْا
We explained	فَصَّلْنَا	Do not decrease	لَا تَبْخَسُوْا
Made a lot	كَثَّرَ	Took out	نَزَعَ
They tasted	ذَاقَا	Made flow	يَسْفِكُ
Lifted	اَقَلَّتْ	We destroyed	دَمَّرْنَا

Spread out	بُسَّتْ	Do not beauity	لَا تَبَرَّجْنَ
Filled his palm	اِغْتَرَفَ	Will bow	ذُلِّلَتْ
We made into pieces	مَزَّقْنَا		

You warned them — اَنْذَرْتَهُمْ

Gave you life — يُحْيِيْكُمْ

You informed me — اَنْبِئُوْنِي

We herded him — سُقْنَاهُ

We explained — فَصَّلْنَاهُ

You increased — كَثَّرَكُمْ

They took oaths — قَاسَمَهُمَا

You alone do we worship — اِيَّاكَ نَعْبُدُ

Forbid the beauty of Allaah — حَرَّمَ زِيْنَةَ اللهِ

They tasted of the tree — ذَاقَا الشَّجَرَةَ

Took your father out — اَخْرَجَ اَبَوَيْكُمْ

Forgot the meeting of their day — نَسُوْا لِقَاءَ يَوْمِهِمْ

I give the message of My Rabb — اُبَلِّغُكُمْ رِسٰلٰتِ رَبِّيْ

You carve the mountains — تَنْحِتُوْنَ الْجِبَالَ

weigh a full measurement — اَوْفُوْا الْكَيْلَ

we turned to good in the place of evil — بَدَّلْنَا مَكَانَ السَّيِّئَةِ الْحَسَنَةَ

threw his staff — اَلْقٰى عَصَاهُ

do not mix the truth — لَا تَلْبِسُوا الْحَقَّ

make blood flow — يَسْفِكُ الدِّمَآءَ

light a fire — اِسْتَوْقَدَ نَارًا

say to them a statement — قُلْ لَّهُمَا قَوْلًا

grant you a complete victory — فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا

the earth will shake violently — زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا

do not go out like the going out of the days of ignorance -

Maf `ool fihi, Maf `ool lahu, Maf `ool ma`ahu

Dismount	اِهْبِطُوْا	Poverty	اِمْلَاقٌ
Took	اَسْرٰى	So become unified	فَاجْمَعُوْا
Morning	بُكْرَةً	We reached	مَسَّنَا
Evening	اَصِيْلًا	Save	قُوْا
Animal of slaughter	اَلْهَدْىُ	Want	اِبْتِغَاءٌ
You wait	لَبِثْتَ		

Dismount in the city — اِهْبِطُوْا مِصْرًا

We lifted above you — رَفَعْنَا فَوْقَكُمْ

Took his servant — اَسْرٰى بِعَبْدِهٖ

Whose surrounds we have blessed — بَارَكْنَا حَوْلَهٗ

Take out for him on the day of Qiyaamah — نُخْرِجُ لَهٗ يَوْمَ الْقِيٰمَةِ

Remember the name of your Rabb morning and evening - اُذْكُرِ اِسْمَ رَبِّكَ بُكْرَةً وَّاَصِيْلًا

Indeed I repent now — اِنِّيْ تُبْتُ الْاٰنَ

The animal for slaughter will reach its place — يَبْلُغَ الْهَدْىُ مَحِلَّهٗ

We left Yusuf with our goods — تَرَكْنَا يُوْسُفَ عِنْدَ مَتَاعِنَا

You stayed years — لَبِثْتَ سِنِيْنَ

Doing work in front of him — يَعْمَلُ بَيْنَ يَدَيْهِ

Travel in it at night and day — سِيْرُوْا فِيْهَا لَيَالِيَ وَاَيَّامًا

Will not it a moment — لَا تَسْتَاْخِرُوْنَ عَنْهُ سَاعَةً

We will resurrect the sinners on that day نَحْشُرُ الْمُجْرِمِيْنَ يَوْمَئِذٍ

Destroyed befoe them اَهْلَكْنَا قَبْلَهُمْ

You followed their wishes اِتَّبَعْتَ اَهْوَائَهُمْ

After the one who came to you with knowledge - بَعْدَ الَّذِيْ جَاءَكَ مِنَ الْعِلْمِ

Show you lightning fear يُرِيْكُمُ الْبَرْقَ خَوْفًا وَّطَمَعًا

Do not kill your children fearing poverty - لَا تَقْتُلُوْا اَوْلَادَكُمْ خَشْيَةَ اِمْلَاقٍ

Spending their wealth seeking the pleasure of Allaah - يُنْفِقُوْنَ اَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللهِ

Difficulty has reached us and our family مَسَّنَا وَاَهْلَنَا الضُّرُّ

Save yourselves and your families from the fire - قُوْا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا

Those who are patient seeking the countenance of their Rabb - اَلَّذِيْنَ صَبَرُوْا اِبْتِغَآءَ وَجْهِ رَبِّهِمْ

Turn the bounty of Allaah into ingratitude بَدَّلُوْا نِعْمَةَ اللهِ كُفْرًا

Haal

Haal is that which shows the condition of the faa'il or maf'ool or both. It will have fatha. Besides mufrad, a jumla fi'liyyah and jumla ismiyyah can also be haal, e.g. (اُدْخُلُوْا الْبَابَ سُجَّدًا) enter the door in prostration.

Returned	يَنْقَلِبُ	Give their recompense	تُفَدُوْهُمْ
We counted	اَحْصَيْنَا	Rebuking	يَتَلَاوَمُوْنَ
Will come	يَصْدُرُ	Waiting	يَتَرَقَّبُ
In different groups	اَشْتَاتًا	Increase	يَمُدُّ
With respect	قَانِتِيْنَ	Being blind	يَعْمَهُوْنَ
Graves	اَجْدَاثٌ	Thousands	اُلُوْفٌ
Do not move	لَا تَعْثَوْا	Interest	اَلرِّبٰوا
Continuously in work	دَائِبَيْنَ	Multiplied	مُّضَاعَفَةً

Remembering Allaah standing and sitting يَذْكُرُوْنَ اللهَ قِيَامًا وَّقُعُوْدًا

Returning to their families happy يَنْقَلِبُ اِلٰى اَهْلِهٖ مَسْرُوْرًا

So armies will come to you فَتَأْتُوْنَ اَفْوَاجًا

We created you as spouses خَلَقْنٰكُمْ اَزْوَاجًا

We counted it as a book اَحْصَيْنَاهُ كِتَابًا

On the day when the angels and the soul will stand in rows - يَوْمَ يَقُوْمُ الرُّوْحُ وَالْمَلَائِكَةُ صَفًّا

People will become different groups يَصْدُرُ النَّاسُ اَشْتَاتًا

We revealed the book as explanation upon you - نَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا

And guidance and mercy and glad tidings for the Muslims - وَهُدًى وَّرَحْمَةً وَّبُشْرٰى لِلْمُسْلِمِيْنَ

Stand for Allaah obedient قُوْمُوْا لِلّٰهِ قَانِتِيْنَ

Enter it disgraced يَصْلٰهَا مَذْمُوْمًا

Do not go about in the earth corrupters لَا تَعْثَوْا فِي الْاَرْضِ مُفْسِدِيْنَ

Subdued the sun and the moon always in work - سَخَّرَ الشَّمْسَ وَالْقَمَرَ دَائِبَيْنِ

Hold onto the rope of Allaah all together اِعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا

We drowned the army of Fir'awn while you were looking - اَغْرَقْنَا آلَ فِرْعَوْنَ وَاَنْتُمْ تَنْظُرُوْنَ

Giving their ransom while it was forbidden upon you - تُفْدُوْهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ

Coming in front of each other rebuking اَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَتَلَاوَمُوْنَ

Left from there fearful waiting خَرَجَ مِنْهَا خَائِفًا يَّتَرَقَّبُ

Left their homes while they were thousands - خَرَجُوْا مِنْ دِيَارِهِمْ وَهُمْ اُلُوْفٌ

O you who believe do not eat interest multiplied - يٰآَيُّهَا الَّذِيْنَ آمَنُوْا لَا تَأْكُلُوْا الرِّبٰوا اَضْعَافًا مُضَاعَفَةً

We believe in Allaah alone آمَنَّا بِاللّٰهِ وَحْدَهُ

Tameez

Tameez is that ism that clears up some unclarity. This unclarity can be in number, measurement and weight. It could also be because of some link. The tameez will be mansoob, e.g. (رَأَيْتُ اَحَدَ عَشَرَ كَوْكَبًا) I saw eleven stars, (اَلْاَعْرَابُ اَشَدُّ كُفْرًا) the Bedouins are severe in disbelief.

You will never reach	لَنْ تَبْلُغَ	Army	جُنْدٌ
Ninety nine	تِسْعٌ وَّتِسْعُوْنَ	Plan	مَكْرٌ
Ram	نَعْجَةٌ	Displeasure	مَقْتًا
Broke	اِنْفَجَرَتْ	Filled	مُلِئَتْ
We made to flow	فَجَّرْنَا	Returning stars	شُهُبًا

You will never reach the mountains in height لَنْ تَبْلُغَ الْجِبَالَ طُوْلًا

Who is more truthful than Allaah in speech مَنْ اَصْدَقُ مِنَ اللهِ قِيْلًا

This is my brother, he has 99 rams اِنَّ هٰذَا اَخِيْ لَهُ تِسْعٌ وَّتِسْعُوْنَ نَعْجَةً

Twelve springs gushed forth from it اِنْفَجَرَتْ مِنْهُ اِثْنَتَا عَشَرَةَ عَيْنًا

What is greater than testimony اَيُّ شَيْءٍ اَكْبَرُ شَهَادَةً

The earth split it streams forth فَجَّرْنَا الْاَرْضَ عُيُوْنًا

O my Rabb, increase me in knowledge رَبِّ زِدْنِيْ عِلْمًا

They will soon come to know who has an evil place and a weak army - سَيَعْلَمُوْنَ مَنْ هُوَ شَرٌّ مَكَانًا وَّ اَضْعَفُ جُنْدًا

You will definitely come to know who of us is severe in punishment and will last longer - وَلَتَعْلَمُنَّ اَيُّنَا اَشَدُّ عَذَابًا وَّاَبْقٰى

Allaah gave the mujaahideen virtue on account of their wealth and lives over those who sit back - فَضَّلَ اللّٰهُ الْمُجَاهِدِيْنَ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ عَلَى الْقَاعِدِيْنَ دَرَجَةً

Say, Allaah is quicker in planning قُلِ اللّٰهُ اَسْرَعُ مَكْرًا

Tawaabi`

Remember well that thee harkat at the end of the word is given for two reasons; one is that an aamil acts on the word, due to which it is given some harkat.

For example, it is mubtada, khabar, faa'il or maf'ool.

Secondly, there is no aamil but the aamil comes on the word before and this word follows that aamil, i.e. taabi'. The word is then given the same harkat as the word before it.

The tawaabi' are 5: sifat, ma'toof, taakeed, badal, atf bayaan.

Mausoof and Sifat

Sifat is that taabi' that shows the good or bad quality of the mausoof. The matboo' is called the mausoof.

Female slave	اَمَةٌ	Hold firmly	اِسْتَمْسَكَ
Come behind him	يَتْبَعُهَا	Firm hand-hold	اَلْعُرْوَةُ الْوُثْقٰى
Difficulty	اَذًى	Months	اَشْهُرٌ
Made to grow	اَنْبَتَ	Known	مَعْلُوْمَاتٌ
Group	فِئَةٌ		

Your ilhaah is only one Ilaah إِنَّمَا هُوَ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ

And a believing slave is better than a polytheist and a female believing slave is better than a polytheist slave - وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ

A good word and forgiveness is better than charity followed by difficulty - قَوْلٌ مَّعْرُوْفٌ وَّمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا اَذًى

Her Rabb accepted her with good acceptance and nurtured her with good nurturing - تَقَبَّلَهَا رَبُّهَا بِقَبُوْلٍ حَسَنٍ وَّاَنْبَتَهَا نَبَاتًا حَسَنًا

How many small groups overpowered large groups with the permission of Allaah - كَمْ مِّنْ فِئَةٍ قَلِيْلَةٍ غَلَبَتْ فِئَةً كَثِيْرَةً بِإِذْنِ اللهِ

Hold firmly onto the firm hand-hold إِسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى

Protect the salaahs and the middle salaah - حَافِظُوْا عَلَى الصَّلٰوةِ وَالصَّلٰوةِ الْوُسْطٰى

Hajj is in the known months اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمَاتٌ

Indeed Shaytaan is a clear enemy for اِنَّ الشَّيْطٰنَ لَكُمْ عَدُوٌّ مُّبِيْنٌ

Ma`toof Alayh and Ma`toof

(و ، ف ، ثُمَّ أَوْ) are the letter of atf. They join two words or two sentences. The ma'toof alayh comes first, then the ma'toof. The I'raab of both are the same.

Gold	اَلذَّهَبُ	Horse	اَلْخَيْلُ
Silver	اَلْفِضَّةُ	Made a sign	اَلْمُسَوَّمَةُ
Life	اَلنَّفْسُ	Cattle	اَلْاَنْعَامُ
Eye	اَلْعَيْنُ	Farm	اَلْحَرْثُ
Ear	اَلْاُذُنُ	Sons	اَلْبَنُوْنَ
Nose	اَلْاَنْفُ	You had intercourse	لَمَسْتُم
Teeth	اَلسِّنُّ	They both presented sacrifices	قَرَّبَا قُرْبَانًا

Feed	اَطْعِمُوْا	Dirt	تَفَثٌ
One in difficulty	اَلْبَآئِسُ	Old house	اَلْبَيْتُ الْعَتِيْقُ
He shoud fulfil	لِيَقْضُوْا	Evil	اَلسُّوْءُ

Gold and silver اَلذَّهَبُ وَالْفِضَّةُ

Indeed life for a life and eye for an eye and ear for an ear and nose for a nose and a tooth for a tooth - اِنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْاُذُنَ بِالْاُذُنِ وَالْاَنْفَ بِالْاَنْفِ وَالسِّنَّ بِالسِّنِّ

And horses that are marked and cattle and farms - وَالْخَيْلُ الْمُسَوَّمَةُ وَالْاَنْعَامُ وَالْحَرْثُ

Wealth and sons اَلْمَالُ وَالْبَنُوْنَ

Rasul of Allaah and His word رَسُوْلُ اللهِ وَكَلِمَتُهُ

With piety and Taqwa بِالْبِرِّ وَالتَّقْوٰى

Your faces and your hands وُجُوْهَكُمْ وَاَيْدِيَكُمْ

We hear and we obey سَمِعْنَا وَاَطَعْنَا

If you are ill or on a journey اِنْ كُنْتُمْ مَرْضٰى اَوْ عَلٰى سَفَرٍ

Have intercourse with your spouses لَمَسْتُمُ النِّسَاءَ

You do not find water فَلَمْ تَجِدُوْا مَآءً

Believe and do good deeds آمَنُوْا وَعَمِلُوْا الصَّالِحَاتِ

Disbelieve and belie كَفَرُوْا وَكَذَّبُوْا

We are the sons of Allaah and His beloveds نَحْنُ اَبْنَآءُ اللهِ وَاَحِبَّاؤُهُ

They presented their sacrifices so it was accepted from one of them - قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ اَحَدِهِمَا

Eat and drink until the white thread becomes clear form the black thread from the dawn - كُلُوْا وَاشْرَبُوْا حَتّٰى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْاَبْيَضُ مِنَ الْخَيْطِ الْاَسْوَدِ مِنَ الْفَجْرِ

Then complete your fast till the night ثُمَّ اَتِمُّوا الصِّيَامَ اِلَى الَّيْلِ

So eat from it and feed the one in difficulty and the poor - فَكُلُوْا مِنْهَا وَاَطْعِمُوْا الْبَائِسَ الْفَقِيْرَ

For you is benefit in it until an appointed time - لَكُمْ فِيْهَا مَنَافِعُ اِلٰى اَجَلٍ مُّسَمًّى

Indeed we created you then shaped you then we said to the angels - وَلَقَدْ خَلَقْنٰكُمْ ثُمَّ صَوَّرْنٰكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ

You have been given from the book and wisdom - آتَيْتُكُمْ مِّنْ كِتٰبٍ وَّحِكْمَةٍ

Then a Rasul came to you ثُمَّ جَاءَكُمْ رَسُوْلٌ

They did evil out of ignorance then repented soon - يَعْمَلُوْنَ السُّوْٓءَ بِجَهَالَةٍ ثُمَّ يَتُوْبُوْنَ مِنْ قَرِيْبٍ

Takeed and Badal

Taakeed is that word which comes to emphasize the word or subject matter before it. The word that is emphasized is called mu'akkad.

Mubdal minhu comes before badal which is not the objective, but the badal is the objective. Taakeed and badal is under mu'akkad and mubdal minhu in I'raab.

Command	اَلْاَمْرُ	Wide	فِجَاجًا
I shall definitely lead them astray	لَاُغْوِيَنَّهُمْ	Value	ثَمَنٍ
		The house of the Aakhirah	عُقْبَى الدَّارِ
I shall definitely fill	لَاَمْلَئَنَّ		
Will be blown	نُفِخَ	News	نَبَؤٌ
One of pillars	ذَاتِ الْعِمَادِ		

Indeed the matter is totally for Allaah — إِنَّ الْاَمْرَ كُلَّهُ لِلّٰهِ

The angels prostrated, all of them — سَجَدَ الْمَلَائِكَةُ كُلُّهُمْ اَجْمَعُوْنَ

I shall definitely lead all of them astray — لَاُغْوِيَنَّهُمْ اَجْمَعِيْنَ

When the trumpet will be blown once — فَاِذَا نُفِخَ فِي الصُّوْرِ نَفْخَةٌ وَّاحِدَةٌ

Guide us to the straight path — اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ

The path of those whom You have favoured — صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ

To the Thamood the brother Saalih — اِلٰى ثَمُوْدَ اَخَاهُمْ صَالِحًا

I followed the religion of my father Ibraaheem and Ishaaq and Ya'qoob - اِتَّبَعْتُ مِلَّةَ اٰبَائِيْ اِبْرَاهِيْمَ وَاِسْحٰقَ وَيَعْقُوْبَ

They ask you about the holy months, fighting in it - يَسْئَلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيْهِ

How your Rabb dealt with Aad كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

A few dirhams دَرَاهِمَ مَعْدُوْدَةٍ

News of those before you, the nations of Nuh and Aad and Thamud - نَبَوءُ الَّذِيْنَ مِنْ قَبْلِكُمْ قَوْمِ نُوْحٍ وَّعَادٍ وَّثَمُوْدَ

Allaah gives an example of a good word like a good tree - ضَرَبَ اللهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ

Fi`l mudaari` negative emphasized

We shall see	نَرٰى	Will never move	لَنْ اَبْرَحَ
Clearly	جَهْرَةً	Place of refuge	مُلْتَحَدًا
Goodness	اَلْبِرَّ	Will never touch us	لَنْ تَمَسَّنَا

And they said that none but the Jews or Christians will enter Jannah - وَقَالُوْا لَنْ يَّدْخُلَ الْجَنَّةَ اِلَّا مَنْ كَانَ هُوْدًا اَوْ نَصَارٰى

And they said we shall never believe you until we see Allaah clearly - وَقَالُوْا لَنْ نُّؤْمِنَ لَكَ حَتّٰى نَرَى اللهَ جَهْرَةً

You will never attain piety until you spend لَنْ تَنَالُوْا الْبِرَّ حَتّٰى تُنْفِقُوْا

We will never be patient upon one food لَنْ نَّصْبِرَ عَلٰى طَعَامٍ وَّاحِدٍ

You will never find a change in the way of Allaah - لَنْ تَجِدَ لِسُنَّةِ اللهِ تَبْدِيْلًا

We shall never enter it ever as long as they remain there - لَنْ نَّدْخُلَهَا اَبَدًا مَّا دَامُوْا فِيْهَا

I shall not speak to anyone this day لَنْ اُكَلِّمَ الْيَوْمَ اِنْسِيًّا

You said that Allaah will not raise a Rasul after this - قُلْتُمْ لَنْ يَّبْعَثَ اللهُ مِنْ بَعْدِهٖ رَسُوْلًا

The fire will not touch you except for a few days - لَنْ تَمَسَّنَا النَّارُ اِلَّا اَيَّامًا مَّعْدُوْدَةً

Nothing will harm us but what Allaah has decreed for us - لَنْ يُّصِيْبَنَا اِلَّا مَا كَتَبَ اللهُ لَنَا

Fi`l mudaari` Positive emphasized

You will definitely see	لَتَرَوُنَّ	I shall definitely deviate	لَاُغْوِيَنَّ
I shall definitely crucify you	لَاُصَلِّبَنَّكُمْ	I shall definitely attack them at night	لَنُبَيِّتَنَّهُ
You will definitely rebel	لَتَعْلُنَّ		

And Allaah will definitely know those who are true and He will definitely know the liars - وَلَيَعْلَمَنَّ اللهُ الَّذِيْنَ صَدَقُوْا وَلَيَعْلَمَنَّ الْكَاذِبِيْنَ

You will definitely enter Masjid al Haraam in peace Allaah willing - لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ اِنْ شَآءَ اللهُ آمِنِيْنَ

You will definitely hear from those who were given the book and those who committed shirk great harm - لَتَسْمَعُنَّ مِنَ الَّذِيْنَ اُوْتُوْا الْكِتَابَ وَالَّذِيْنَ اَشْرَكُوْا اَذًى كَثِيْرًا

You will definitely see Jahannam لَتَرَوُنَّ الْجَحِيْمَ

You will definitely be questioned about the bounties لَتُسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ

I shall definitely grant them a severe punishment لَاُعَذِّبَنَّهٗ عَذَابًا شَدِيْدًا

Or I shall slaughter him اَوْلَاَذْبَحَنَّهٗ

I shall definitely cut your hands and your feet from opposite sides then I shall crucify you all - لَاُقَطِّعَنَّ اَيْدِيَكُمْ وَاَرْجُلَكُمْ مِنْ خِلَافٍ ثُمَّ لَاُصَلِّبَنَّكُمْ اَجْمَعِيْنَ

I shall definitely seek forgiveness for you لَاَسْتَغْفِرَنَّ لَكَ

You will definitely commit corruption in the earth twice and have pride - لَتُفْسِدُنَّ فِي الْاَرْضِ مَرَّتَيْنِ وَلَتَعْلُنَّ عُلُوًّا كَبِيْرًا

And we shall definitely make less upon them وَلَنَقُصَّنَّ عَلَيْهِم

I shall definitely come to them from in front and from behind them and from their right and from their left - لَآتِيَنَّهُمْ مِّنْ بَيْنِ اَيْدِيْهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ اَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ

I shall definitely lead them astray لَاُغْوِيَنَّهُمْ اَجْمَعِيْنَ

We shall definitely take you out o Shu'ayb and those who believe with you - لَنُخْرِجَنَّكَ يٰشُعَيْبُ وَالَّذِيْنَ آمَنُوْا مَعَكَ

Amr

Justice	اَلْقِسْطِ	Stay separate	اِعْتَزِلُوْا
Surround	اُحْصُرُوْا	Hasten	اِسْتَبِقُوْا
Place of ambush	مَرْصَدٍ	Become devoted	تَبَتَّلْ
Wait	اُمْكُثُوْا	Involved in difficulty	اَلْبَائِسَ
Fear me	اِرْهَبُوْنِ	Place	اِنْبِذْ
Make witnesses	اِسْتَشْهَدُوْا	So take protection	فَأْوُوْا

Decide between them with justice اُحْكُمْ بَيْنَهُمْ بِالْقِسْطِ

Surround them and sit at every place of ambush - اُحْصُرُوْهُمْ وَاقْعُدُوْا كُلَّ مَرْصَدٍ

So man should see from what he was created فَلْيَنْظُرِ الْاِنْسَانُ مِمَّ خُلِقَ

O Nabi, fight the disbelievers and the hypocrites and be hard upon them - يَآ اَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِيْنَ وَاغْلُظْ عَلَيْهِمْ

And stay behind me in my nation اُخْلُفْنِيْ فِيْ قَوْمِيْ

He said to his family to wait قَالَ لِاَهْلِهِ اِمْكُثُوْا

Return to your Rabb اِرْجِعِيْ اِلٰى رَبَّكِ

Take glad tidings of Jannah اَبْشِرُوْا بِالْجَنَّةِ

Fear me اِيَّايَ فَارْهَبُوْنِ

Have patience upon what they say اِصْبِرُوْا عَلٰى مَا يَقُوْلُوْنَ

Hold onto the rope of Allaah all together اِعْتَصِمُوْا بِحَبْلِ اللهِ جَمِيْعًا

Get two witnesses from your men اِسْتَشْهِدُوْا شَهِيْدَيْنِ مِنْ رِّجَالِكُمْ

Stay away from women during their menstruation - اِعْتَزِلُوْا النِّسَآءَ فِي الْمَحِيْضِ

Hasten towards goodness اِسْتَبِقُوْا الْخَيْرَاتِ

Take a representative فَاتَّخِذْهُ وَكِيْلًا

Become completely devoted تَبَتَّلْ اِلَيْهِ تَبْتِيْلًا

Feed the destitute and poor اَطْعِمُوْا الْبَائِسَ الْفَقِيْرَ

Place upon them equally فَانْبِذْ عَلَيْهِمْ عَلٰى سَوَآءٍ

Go towards that which you belied اِنْطَلِقُوْا اِلٰى مَا كُنْتُمْ بِهٖ تُكَذِّبُوْنَ

Be separate this day o sinners وَامْتَازُوْا الْيَوْمَ اَيُّهَا الْمُجْرِمُوْنَ

Take refuge in ther cave فَأْوُوْا اِلَى الْكَهْفِ

Nahi

Closed	مَغْلُوْلَةً	Do not ever argue	لَايُنَازِعُنَّ
Do not debate	لَاتُمَارِ	Do not argue	لَاتَخْتَصِمُوْا
Do not be lazy	لَاتَهِنُوْا	Do not give	لَاتُؤْتُوْا
Do not claim purity	لَاتُزَكُّوْا	Do not encourage	لَايَجْرِمَنَّ
Do not be negligent	لَاتُلْهِ	Enmity	شَنَآنٌ
Need	اِمْلَاقٍ		

Do not close your hands to your necks لَا تَجْعَلْ يَدَكَ مَغْلُوْلَةً اِلٰى عُنُقِكَ

Do not open them up completely وَلَاتَبْسُطْهَا كُلَّ الْبَسْطِ

Do not debate regarding them except apparent discussion -

لَا تُمَارِ فِيْهِمْ اِلَّا مِرَاءً ظَاهِرًا

Do not claim purity for yourselves لَا تُزَكُّوْا اَنْفُسَكُمْ

You wealth and your children should not make you negligent of the remembrance of allaah - لَا تُلْهِكُمْ اَمْوَالُكُمْ وَلَا اَوْلَادُكُمْ عَنْ ذِكْرِ اللهِ

Do not kill your children out of fear for poverty - لَا تَقْتُلُوْا اَوْلَادَكُمْ خَشْيَةَ اِمْلَاقٍ

Do not obey the one whose heart We have made negligent of Our remembrance - لَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا

Do not argue in the matter لَا يُنَازِعُنَّكَ فِي الْاَمْرِ

Do not move your tongue with it in order to hasten - لَا تُحَرِّكْ بِهٖ لِسَانَكَ لِتَعْجَلَ بِهٖ

Do not argue in front of me when I have sent warning before to you - لَا تَخْتَصِمُوْا لَدَیَّ وَقَدْ قَدَّمْتُ اِلَیْکُمْ بِالْوَعِیْدِ

Do not give the foolish your wealth وَلَا تُؤْتُوْا السُّفَهَآءَ اَمْوَالَکُمْ

Enmity for a nation should not encourage you لَا یَجْرِمَنَّکُمْ شَنَآنُ قَوْمٍ

If you stop from the Masjid al Haraam - اَنْ صَدُّوْکُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا

Mustathna (excluding)

The ism that comes after (اِلَّا ، غَيْرَ ، سِوٰى) is called istithnaa. It is understood that the ruling applied to it will be different to the word before the istithnaa. The mustathna is generally mansoob and sometimes it accepts the harkat of the aamil word before. After (غَيْرَ), the mustathna is majroor, e.g. (وَمَا اَرْسَلْنٰكَ اِلَّا رَحْمَةً لِلْعٰلَمِيْنَ) We did not send you but as a mercy to mankind.

They all prostrated except Iblees فَسَجَدُوْا اِلَّا اِبْلِيْسَ

They drank except for a few from them فَشَرِبُوْا مِنْهُ اِلَّا قَلِيْلًا مِنْهُمْ

We did not find except a house of the Muslims - مَا وَجَدْنَا فِيْهَا غَيْرَ بَيْتٍ مِنَ الْمُسْلِمِيْنَ

They do not deceive but themselves مَا يَخْدَعُوْنَ اِلَّا اَنْفُسَهُمْ

We do not make a self to do something except according to its ability - لَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَا

Does not hear except du'a' لَا يَسْمَعُ اِلَّا دُعَاءً

The fire will not touch you except for a few days - لَنْ تَمَسَّنَا النَّارُ اِلَّا اَيَّامًا مَّعْدُوْدَةً

It is not but advice for the universe اِنْ هُوَ اِلَّا ذِكْرٌ لِلْعٰلَمِيْنَ

They do not know except little مَا يَعْلَمُهُمْ اِلَّا قَلِيْلٌ

They do not follow except thought اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ

They lived for 1000 years except 50 فَلَبِثَ فِيْهِمْ اَلْفَ سَنَةٍ اِلَّا خَمْسِيْنَ عَامًا

Nothing is upon the Rasul except conveying وَمَا عَلَى الرَّسُوْلِ اِلَّا الْبَلَاغُ

They do not worship anyone but Allaah وَمَا يَعْبُدُوْنَ اِلَّا اللّٰهُ

Af `aal Naaqisah

Af'aal naaqisah are 15: (كَانَ ، صَارَ ، ظَلَّ ، بَاتَ ، اَصْبَحَ ، اَمْسٰى ، اَضْحٰى ، غَدَا ، عَادَ ، لَيْسَ ، مَا بَرِحَ ، مَا زَالَ ، مَاانْفَكَّ ، مَا دَامَ ، رَاحَ)

They come on jumla ismiyyah. They give the ism dhammah and the khabar fatha, e.g. (كَانَ الْاِنْسَانُ عَجُوْلًا) man is in a hurry.

Miserly	قَتُوْرًا	Those who stay	رَوَاكِدَ
Barren	عَاقِرٌ	Became	اَصْبَحَ
Black	مُسْوَدًّا	Heart	فُؤَادٌ
Necks	اَعْنَاقٌ	Free	فَارِغًا
Bow	خَاضِعِيْنَ	You will remain	مَا زِلْتُمْ
You became	ظَلْتَ	I will not stay away	لَا اَبْرَحُ
One who stays	عَاكِفًا	Doorkeeper	مُصَيْطِرٌ

Man is miserly كَانَ الْاِنْسَانُ قَتُوْرًا

Allaah is overpowering, wise وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا

My wife is barren كَانَتْ اِمْرَأَتِيْ عَاقِرًا

The promise of Allaah will be questioned about وَكَانَ عَهْدُ اللّٰهِ مَسْئُوْلًا

We will not punish مَا كُنَّا مُعَذِّبِيْنَ

They were a sinning nation كَانُوْا قَوْمًا فَاسِقِيْنَ

You had hope among us كُنْتَ فِيْنَا مَرْجُوًّا

His face became black ظَلَّ وَجْهُهُ مُسْوَدًّا

Their necks were lowered for him ظَلَّتْ اَعْنَاقُهُمْ لَهَا خَاضِعِيْنَ

You stayed upon it ظَلْتَ عَلَيْهِ عَاكِفًا

The heart of the mother of Musa became free اَصْبَحَ فُؤَادُ اُمِّ مُوْسٰى فَارِغًا

You became brothers by the bounty of Allaah اَصْبَحْتُمْ بِنِعْمَتِهٖ اِخْوَانًا

They became at loss اَصْبَحُوْا خَاسِرِيْنَ

They became fearful in the city اَصْبَحَ فِي الْمَدِيْنَةِ خَائِفًا

They remain with differences لَا يَزَالُوْنَ مُخْتَلِفِيْنَ

You remained in doubt مَا زِلْتُمْ فِيْ شَكٍّ

I will not stop until I reach the joining of the oceans - لَا اَبْرَحُ حَتّٰى اَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ

I will not leave the earth until I am given permission - لَنْ اَبْرَحَ الْاَرْضَ حَتّٰى يَأْذَنَ لِيْ اَبِيْ

Males are not like females لَيْسَ الذَّكَرُ كَالْاُنْثٰى

They are not equal لَيْسُوْا سَوَاءً

You are not a believer لَسْتَ مُؤْمِنًا

The jews are not upon anything لَيْسَتِ الْيَهُوْدُ عَلٰى شَيْءٍ

You are not a doorkeeper over them لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ

Af `aal Muqaarabah, Af `aal Madah and Dhamm and Af `aal Ta`ajjub

Af `aal Muqaarabah

They are four; (عَسٰى ، كَادَ ، كَرُبَ ، اَوْشَكَ)

They give the ism dhammah and the khabar will generally be fi'l mudaari'. Sometimes it will come with (اَنْ) and sometimes without (اَنْ), e.g. (عَسٰى رَبُّكُمْ اَنْ يَّرْحَمَكُمْ) possibly your Rabb will have mercy on you.

Af `aal Madah and dhamm

(نِعْمَ ، حَبَّذَا) for praise, (بِئْسَ ، سَآءَ) for rebuke

Its faa'il will get dhammah and the word after will also get dhammah. In tarkeeb, the makhsoos bil madah will be mubtada mu'akh khar. The fi'l of praise with the faa'il will be khabar, e.g. (نِعْمَ الْمَوْلٰى) a good master.

Af `aal Ta`ajjub

There are two scales for Af'aal Ta'ajjub; (مَا اَفْعَلَهٗ ، وَاَفْعِلْ بِهٖ) for example (مَا اَكْفَرَهٗ) how ungrateful, (اَسْمِعْ بِهِمْ وَاَبْصِرْ) how much they listen and hear.

Stop	اَنْ يَّكُفَّ	Snatch	يَخْطَفُ
Tear	يَتَفَطَّرْنَ	Resting place	مُرْتَفَقًا
Bring them	يَاتِيْنِيْ بِهِمْ	One who returns	اَوَّابٌ
Lightning	اَلْبَرْقُ	Companion	اَلْعَشِيْرُ

Possibly my Rabb will guide me to the straight path - عَسٰى رَبِّيْ اَنْ يَّهْدِيَنِيْ سَوَاءَ السَّبِيْلِ

A good reward and a good resting place نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا

What a good servant, indeed he would turn to us نِعْمَ الْعَبْدُ اِنَّهٗ اَوَّابٌ

How evil are the names of sin after Imaan - بِئْسَ الْاِسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِ

Evil is the abode of the oppressors بِئْسَ مَثْوَى الظَّالِمِيْنَ

Evil was the morning of the warned سَاءَ صَبَاحُ الْمُنْذِرِيْنَ

How will they tolerate the fire? مَا اَصْبَرَهُمْ عَلَى النَّارِ

Possibly Allaah will stop عَسَى اللّٰهُ اَنْ يَّكُفَّ

The sky will possibly split تَكَادُ السَّمٰوَاتُ يَتَفَطَّرْنَ

Possibly Allaah will bring them عَسَى اللّٰهُ اَنْ يَّأْتِيَنِيْ بِهِمْ

The lightning will possibly snatch their eyesight - يَكَادُ الْبَرْقُ يَخْطَفُ اَبْصَارَهُمْ

Possibly your Rabb will raise you to the Maqaam Mahmood - عَسٰى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا

Shaat (condition) and Jaza` (result)

Here there are two sentences. One is a shart and the second is jaza'. Shart and jaza' joined becomes a shartiyyah sentence. From the huroof, generally (اِنْ) is used.

And there are 9 nouns used for shart (مَنْ ، مَا ، مَهْمَا ، اَيٌّ ، حَيْثُمَا ، اِذْمَا ، مَتٰى ، اَيْنَمَا ، اَنّٰى). These nouns give fi'l mudaari' a jazm. (اِذْ ، اِذَا) are from the ismaa' zuroof but they are mostly used for shart.

Seek help	اِسْتَنْصَرُوْا	Make less	نُنَكِّسْ
Impure	جُنُبًا	Become blind	يَعْشُ
You gave recompense	عَاقَبْتُمْ	We appoint	نُقَيِّضُ
Increase in age	نُعْمِرُّ	Towards it	شَطْرَهٗ

If you love Allaah then follow me اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ

If you seek help in deen اِنِ اسْتَنْصَرُوْكُمْ

So help is binding on you فَعَلَيْكُمُ النَّصْرُ

If you are impure then seek purity اِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوْا

If I invent a lie then the crime will be upon me اِنِ افْتَرَيْتُهٗ فَعَلَيَّ اِجْرَامِيْ

If you seek recompense, then take recompense وَاِنْ عَاقَبْتُمْ فَعَاقِبُوْا

Those whom we increase in age, we decrease in creation - مَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ

He who turns away from the remembrance of Allaah we appoint a Shaytaan for him - وَمَنْ يَعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ نُقَيِّضْ لَهٗ شَيْطَانًا

He who does an atom's weight of goodness will see it - مَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ

He who does goodness, it will be for himself مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ

He who seeks a religion other than Islaam it will never be accepted from him - وَمَنْ يَبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ

And when My servants ask you about Me, then indeed I am close - وَاِذَا سَأَلَكَ عِبَادِيْ عَنِّيْ فَاِنِّيْ قَرِيْبٌ

When the trumpet will be blown اِذَا نُفِخَ فِيْ الصُّوْرِ

Wherever you are, death will find you اَيْنَمَا تَكُوْنُوْا يُدْرِكْكُمُ الْمَوْتُ

Wherever you turn, you will find Allaah اَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللهِ

Wherever you are, then turn your faces in its direction - حَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهُ

When the appointed time will come, then it will not be delayed for a moment nor will it be brought forward - اِذَا جَاءَ اَجَلُهُمْ لَا يَسْتَأْخِرُوْنَ سَاعَةً وَّلَا يَسْتَقْدِمُوْنَ

Sentences with Nida (a call)

Islaam	اَلسِّلْمُ	Make hard	اُشْدُدْ
Completely	كَافَّةً	Leave	اِبْلَعِيْ
Keep a servant	اِسْتَاجِرْ	Close	اِقْلَعِيْ
You took more	اِسْتَكْثَرْتُمْ	Descend	اِهْبِطْ
Wipe out	اِطْمِسْ		

So take heed o those of understanding فَاعْتَبِرُوْا يَا اُوْلِي الْاَبْصَارِ

O you wrapped in a shawl, stand at night except for a little while

يَا اَيُّهَا الْمُزَّمِّلُ قُمِ اللَّيْلَ اِلَّا قَلِيْلًا

O you wrapped in a cloth, stand and warn يَا اَيُّهَا الْمُدَّثِّرُ قُمْ فَاَنْذِرْ

O Bani Israa'eel remember My bounty which I favoured you with

يٰبَنِيْ اِسْرَائِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ

O you who believe, enter completely into Islaam - يَا اَيُّهَا الَّذِيْنَ آمَنُوْا

ادْخُلُوْا فِيْ السِّلْمِ كَافَّةً

O our Rabb, grant us from your side pure off spring - رَبَّنَا هَبْ لَنَا مِنْ

لَدُنْكَ ذُرِّيَّةً طَيِّبَةً

Purity belongs to You, save us from the punishment of the fire -

سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ

O group of jinn, indeed you have taken more from man - يٰمَعْشَرَ

الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِنَ الْاِنْسِ

O our Rabb, wipe out their wealth and harden their hearts - رَبَّنَا

اطْمِسْ عَلٰى اَمْوَالِهِمْ وَاشْدُدْ عَلٰى قُلُوْبِهِمْ

O earth, take in your water يَا اَرْضُ ابْلَعِيْ مَاءَكِ

O sky, stop يَا سَمَاءُ اَقْلِعِيْ

O Nuh, come down with peace from Us and blessings upon you - يَانُوْحُ اِهْبِطْ بِسَلٰمٍ مِّنَّا وَبَرَكَاتٍ عَلَيْكَ

The mubtada in which the meaning of condition is found

He who understands, it will be for himself مَنْ اَبْصَرَ فَلِنَفْسِهٖ

He who strives will strive for himself مَنْ جَاهَدَ فَاِنَّمَا يُجَاهِدُ لِنَفْسِهٖ

Those who suffer loss regarding themselves are those who do not believe - اَلَّذِيْنَ خَسِرُوْا اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ

He who does at atom's weight of goodness will see it - مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ

He who comes with goodness will get ten the like of it - مَنْ جَاءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا

He who falls into deviation will only deviate upon himself - وَمَنْ ضَلَّ فَاِنَّمَا يَضِلُّ عَلٰى نَفْسِهٖ

Glad tidings be for those who believe and do good deeds and a good abode - اَلَّذِيْنَ آمَنُوْا وَعَمِلُوْا الصَّالِحَاتِ طُوْبٰى لَهُمْ وَحُسْنُ مَآبٍ

You do not have any bounty except that it is from Allaah -مَا بِكُمْ مِنْ نِعْمَةٍ فَمِنَ اللهِ

No difficulty comes upon you except on account of what your hands have earned - مَا اَصَابَكُمْ مِنْ مُّصِيْبَةٍ فَبِمَا كَسَبَتْ اَيْدِيْكُمْ

Those who desire the plantation of the world, we will give it to them - مَنْ كَانَ يُرِيْدُ حَرْثَ الدُّنْيَا نُؤْتِهٖ مِنْهَا

Those who seek beyond that, they are transgressors - مَنِ ابْتَغٰى وَرَاءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعَادُوْنَ

He who intends the Aakhirah and strives for it while a believer, their effort will be appreciated - مَنْ اَرَادَ الْآخِرَةَ وَسَعٰى لَهَا سَعْيَهَا وَهُوْ مُؤْمِنٌ فَأُولٰٓئِكَ كَانَ سَعْيُهُمْ مَشْكُوْرًا

Different sentences for practice

Warn	يُحَذِّرُ	City	مَدَائِنَ
Bow	صَغَتْ	Gather	حَاشِرِيْنَ
Summary/piece	سُلَالَةٍ	Hidden egg	بَيْضٌ مَكْنُوْنٌ
Encourage	تَؤُزُّ	Join and make flow	مَرَجَ
Rotate	نُدَاوِلُ	Barrier	بَرْزَخٌ
Way	شَاكِلَةٌ	Wide	هَشِيْمًا
Branches	اَعْجَازٌ	Make fly	تَذْرُوْا
Hollow	مُنْقَعِرٌ	Fall	خَاوِيَةٌ
Make blood flow	يُثْخِنَ	Roofs	عُرُوْشٌ
You get control	تَثْقَفَنَّ	Flat land	صَعِيْدًا
Chase	شَرِّدْ	Slip	زَلَقًا

Allaah warns you about Himself يُحَذِّرُكُمُ اللهُ نَفْسَهُ

Your hearts bowed صَغَتْ قُلُوْبُكُمَا

Indeed we created man from a piece of clay - لَقَدْ خَلَقْنَا الْاِنْسَانَ مِنْ سُلَالَةٍ مِّنْ طِيْنٍ

We sent the shayateen اَرْسَلْنَا الشَّيَاطِيْنَ

These are the days that we rotate amongst people - تِلْكَ الْاَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ

Say, everyone practices upon their way قُلْ كُلٌّ يَّعْمَلُ عَلٰى شَاكِلَتِهٖ

Throw people as though they were hollow tree trunks - تَنْزِعُ النَّاسَ كَاَنَّهُمْ اَعْجَازُ نَخْلٍ مُّنْقَعِرٍ

You will then see people in it فَتَرَى الْقَوْمَ فِيْهَا

As though they are branches of a date palm fallen down - كَاَنَّهُمْ اَعْجَازُ نَخْلٍ خَاوِيَةٍ

It is not for the Nabi to take prisoners until he sheds blood in the earth - مَا كَانَ لِنَبِيٍّ اَنْ يَّكُوْنَ لَهُ اَسْرٰى حَتّٰى يُثْخِنَ فِي الْاَرْضِ

So if you get control over them in the war then chase them from behind so that they may heed advice - فَاِمَّا تَثْقَفَنَّهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُوْنَ

Send gatherers in the fields اَرْسِلْ فِي الْمَدَائِنِ حَاشِرِيْنَ

As though they are protected eggs كَاَنَّهُنَّ بَيْضٌ مَّكْنُوْنٌ

The seas join and meet مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ

In between them there is a barrier that does not transgress - بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيَانِ

Turning it into a empty plain فَتُصْبِحَ صَعِيْدًا زَلَقًا

Lured	رَاوَدَتْ	I hide	أُوَارِيْ
Closed	غَلَّقَتْ	Corpse	سَوْءَةَ
You women rebuked me	لُمْتُنَّنِيْ	We will soon lure	سَنُرَاوِدُ
Tore	فَالِقٌ	Informed	عُثِرَ
Town	اَلْبَدْوِ	Those who have wings	أُوْلِيْ اَجْنِحَةٍ
Placed an argument	نَزَغَ		
They enlightened	اَوْقَدُوْا	Two	مَثْنٰى
Extinguished	اَطْفَأَ	Three	ثُلَاثَ

Four	رُبْعَ	Body	اَلْبَشَرُ
Enter him	أُصْلِيْهِ	Penalty	مَغْرَمَ
Hell	سَقَرْ	Burden	مُثْقَلُوْنَ
Will not leave	لَا تَذَرُ	Wipe out	يَمْحَقُ
One that burns	لَوَّاحَةٌ		

And she lured the one in her house to herself وَرَاوَدَتْهُ الَّتِيْ هُوَ فِيْ بَيْتِهَا

And she locked the door وَغَلَّقَتِ الْاَبْوَابَ

So they rebuked me regarding it فَذٰلِكُنَّ الَّذِيْ لُمْتُنَّنِيْ فِيْهِ

He broke the morning and made the night peaceful and the sun and the moon measured - فَالِقُ الْاصْبَاحِ جَعَلَ اللَّيْلَ سَكَنًا وَّالشَّمْسَ وَالْقَمَرَ حُسْبَانًا

Came with you from the town after Shaytaan made an argument between me and my brothers - جَاءَ بِكُمْ مِنَ الْبَدْوِ مِنْ بَعْدِ اَنْ نَزَغَ الشَّيْطٰنُ بَيْنِيْ وَبَيْنَ اِخْوَتِيْ

Every time they ignited a fire of war, Allaah extinguished it - كُلَّمَا اَوْقَدُوْا نَارًا لِلْحَرْبِ اَطْفَأَهَا اللّٰهُ

Was I not able to be like this crow, so that I could cover the body of my brother - اَعْجَزْتُ اَنْ اَكُوْنَ مِثْلَ هٰذَا الْغُرَابِ فَاُوَارِىَ سَوْءَةَ اَخِيْ

We will soon lure him away from his father and indeed we shall do it - سَنُرَاوِدُ عَنْهُ اَبَاهُ وَاِنَّا لَفَاعِلُوْنَ

He created the angels with wings, two, three and four - جَاعِلُ الْمَلَائِكَةِ اُوْلِيْ اَجْنِحَةٍ مَثْنٰى وَثُلَاثَ وَرُبٰعَ

Soon I shall enter him into the fire	سَاُصْلِيْهِ سَقَرَ
And what is the fire	وَمَا اَدْرَاكَ مَا سَقَرُ
It neither spares nor leaves	لَا تُبْقِيْ وَلَا تَذَرُ
It distorts the body	لَوَّاحَةٌ لِّلْبَشَرَ

Items mentioned in the Qur`aan

There are certain man made items mentioned in the Qur'aan. The objective of this chapter is to learn the translation of these verses in which man made items are mentioned, but together with this the student must understand the importance of work and a profession and they should turn their attention to a profession that will bring permissible income.

Goblets	اَكْوَابٌ	One bangle	سِوَارٌ
Jugs	اَبَارِيْقُ	Will wear	حُلُّوْا
Glasses	كَأْسٌ	Thin silk	سُنْدُسٍ
Clear pure water	مَعِيْنٌ	Thick silk	اِسْتَبْرَقٌ
Doors	اَبْوَابٌ	I nurtured	يَكْفُلُ
Clothing	ثِيَابٌ	Many pens	اَقْلَامٌ
Many bangles	اَسَاوِرُ	Tablets	اَلْوَاحٌ

Will pass around them goblets and jugs and glasses of pure clear water - يَطُوْفُوْنَ عَلَيْهِمْ بِاَكْوَابٍ وَاَبَارِيْقَ وَكَأْسٍ مِّنْ مَّعِيْنٍ

Enter from different doors اُدْخُلُوْا مِنْ اَبْوَابٍ مُّتَفَرِّقَةٍ

They will be wearing green clothing of thin and thick silk and they will be made to wear jewellery of silver - عَلَيْهِمْ ثِيَابُ سُنْدُسٍ خُضْرٌ وَّاِسْتَبْرَقٌ وَحُلُّوْا اَسَاوِرَ مِنْ فِضَّةٍ

When they threw their pens regarding who will look after Maryam - اِذْ يُلْقُوْنَ اَقْلَامَهُمْ اَيُّهُمْ يَكْفُلُ مَرْيَمَ

And when anger took over Musa he took the tablets - وَلَمَّا سَكَتَ عَنْ مُّوْسَى الْغَضَبُ اَخَذَ الْاَلْوَاحَ

Weapons	اَسْلِحَةٌ	House	بَيْتٌ
Took	لِيَأْخُذُوْا	Stars	بُرُوْجٌ
Precaution	حِذْرٌ	Churches	صَوَامِعُ
Idols	اَصْنَامٌ	Places of salaah	صَلَوَاتٌ
You save me	اُجْنُبْنِيْ	Statues	تَمَاثِيْلُ
Carpet	مِهَادًا	Those who stay	عَاكِفُوْنَ
Pegs	اَوْتَادًا		

And take their precautions and their weapons - وَلْيَأْخُذُوْا حِذْرَهُمْ وَاَسْلِحَتَهُمْ

Did we not make the earth a bedding اَلَمْ نَجْعَلِ الْاَرْضَ مِهَادًا

And the mountains pegs وَالْجِبَالَ اَوْتَادًا

And save me and my children that we worship idols - وَاجْنُبْنِيْ وَبَنِيَّ اَنْ نَعْبُدَ الْاَصْنَامَ

So worship the Rabb of this house فَلْيَعْبُدُوْا رَبَّ هٰذَا الْبَيْتِ

And the sky, that has stars وَالسَّمَاءِ ذَاتِ الْبُرُوْجِ

And if Allaah did not push the people back some on account of some, the churches and synagogues would be destroyed and places of salaah and Masaajid in which Allaah is remembered in abundance - وَلَوْلَا دَفْعُ اللهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَهُدِّمَتْ صَوَامِعُ وَبِيَعٌ وَّصَلَوَاتٌ وَمَسَاجِدُ يُذْكَرُ فِيْهَا اسْمُ اللهِ كَثِيْرًا

What are these statues that you stay for them - مَا هٰذِهِ التَّمَاثِيْلُ الَّتِيْ اَنْتُمْ لَهَا عَاكِفُوْنَ

Moving ships	اَلْجَارِيَات	High	اَلْمُنْشَآتُ
With ease	يُسْرًا	Like mountains	كَالْاَعْلَامِ
Wall	جِدَارٌ	Whip	جَلْدَةٌ
Fall	يَنْقَضَّ	So hit	فَاجْلِدُوْا
Forts	مَحَارِيْب	100	مِائَةٌ
Big pots	جِفَانٌ	Shawls	جَلَابِيْبُ
Pond	اَلْجَوَابُ	Make close	يُدْنِيْنَ
Ship	اَلْجَوَارِ		

And ships moving with ease وَالْجَارِيَاتِ يُسْرًا

They found in it a wall about to fall فَوَجَدَ فِيْهَا جِدَارًا يُّرِيْدُ اَنْ يَّنْقَضَّ

Doing what he wanted from miraabs and statues and big pots like ponds - يَعْمَلُوْنَ لَهٗ مَا يَشَاءُ مِنْ مَحَارِيْبَ وَتَمَاثِيْلَ وَجِفَانٍ كَالْجَوَابِ

And for him are high vessels in the ocean like mountains - وَلَهُ الْجَوَارِ الْمُنْشَآتُ فِي الْبَحْرِ كَالْاَعْلَامِ

Give the adulterer and the adulteress, each of them 100 lashes - اَلزَّانِيَةُ وَالزَّانِيْ فَاجْلِدُوْا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ

O Nabi, tell your spouses and your daughters and the believing women to draw their garments over themselves - يٰاَيُّهَاالنَّبِيُّ قُلْ لِاَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِيْنَ يُدْنِيْنَ عَلَيْهِنَّ مِنْ جَلَابِيْبِهِنَّ

Ropes	حِبَالٌ	Jewellery	حِلْيَةٌ
Sticks	عِصِيٌّ	Bread	خُبْزٌ
Silk	حَرِيْرٌ	Tents	خِيَامٌ

Silver coins	دَرَاهِمُ	Will not fulfil it	لَا يُؤَدِّهِ
Gold coins	دِيْنَارٌ		

They threw their ropes and their sticks فَأَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ

And their reward for their patience is Jannah and silk - وَجَزَاهُمْ بِمَا صَبَرُوْا جَنَّةً وَّحَرِيْرًا

And you take out from it jewellery وَتَسْتَخْرِجُوْا مِنْهُ حِلْيَةً

Lifting bread on my head اَحْمِلُ فَوْقَ رَاْسِيْ خُبْزًا

Damsels covered in tents حُوْرٌ مَّقْصُوْرَاتٌ فِيْ الْخِيَامِ

And they bought him for a paltry sum, a few counted silver coins - وَشَرَوْهُ بِثَمَنٍ بَخْسٍ دَرَاهِمَ مَعْدُوْدَةٍ

And from them are those if you trust them with gold coins they will not give them to you - وَمِنْهُمْ مَّنْ اِنْ تَاْمَنْهُ بِدِيْنَارٍ لَّا يُؤَدِّهِ اِلَيْكَ

That is the abode of the Aakhirah تِلْكَ الدَّارُ الْآخِرَةُ

Find	تَنَالُ	Prison	سِجْنٌ
Spears	رِمَاحٌ	Two youngsters	فَتَيَانِ
Pieces of steel	زُبَرَ الْحَدِيْدِ	Clothing	سَرَابِيْلُ
Glass	زُجَاجَةٌ	Tar	قَطِرَانٌ
Carpets	زَرَابِيُّ	Lamp	سِرَاجٌ
Oil	زَيْتٌ	Bright	وَهَّاجٌ

What your hands find and your spears تَنَالُهُ اَيْدِيْكُمْ وَرِمَاحُكُمْ

Give me pieces of steel آتُوْنِيْ زُبَرَ الْحَدِيْدِ

The lamp is in the glass اَلْمِصْبَاحُ فِيْ زُجَاجَةٍ

And carpets spread out وَزَرَابِيُّ مَبْثُوْثَةٌ

Its oil will soon be lit even though fire does not touch it - يَكَادُ زَيْتُهَا يُضِيْءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ

Two youngsters entered the jail with him Their clothing will be of tar - وَدَخَلَ مَعَهُ السِّجْنَ فَتَيَانِ

And we made a bright lamp وَجَعَلْنَا سِرَاجًا وَهَاجًا

Chains	سَلَاسِلَ	Book	صَحِيْفَةٌ
Yoke	اَغْلَالًا	Palace	اَلصَّرْحُ
Stairs	سُلَّمٌ	Throne	عَرْشٌ
Whip	سَوْطٌ	Stick	عَصَا

Indeed we have prepared for the disbelievers chains and yokes and the fire - إِنَّا اَعْتَدْنَا لِلْكٰفِرِيْنَ سَلَاسِلَ وَاَغْلَالًا وَّسَعِيْرًا

Do they have stairs that they listen attentively اَمْ لَهُمْ سُلَّمٌ يَّسْتَمِعُوْنَ فِيْهِ

So your Rabb rained punishment upon them فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ

Indeed this was in the first scriptures إِنَّ هٰذَا لَفِي الصُّحُفِ الْاَوْلٰى

It was said that enter the palace قِيْلَ لَهَا ادْخُلِي الصَّرْحَ

Possessor of The great throne ذُوْ عَرْشٍ عَظِيْمٍ

What is in your right hand o Musa مَا تِلْكَ بِيَمِيْنِكَ يٰمُوْسٰى

He said it is my staff قَالَ هِيَ عَصَايَ

Thread	غَزْلٌ	Necklace	قَلَائِدُ
Carpet	فِرَاشٌ	Shirt	قَمِيْصٌ
Ship	فُلْكٌ	Mirror	قَوَارِيْرُ
Cleaver	مَوَاخِرَ	A distance of two bows	قَابَ قَوْسَيْنِ
Big pot	قُدُوْرٍ	Fall	خَاوِيَةٌ
Firm	رَاسِيَاتٍ	Roofs	عُرُوْشٌ
Paper	قَرَاطِيْسٌ	Wide well	بِئْرٍ مُّعَطَّلَةٍ
Palace	قَصْرٌ	Animal for slaughter	اَلْهَدْىَ
High, strong	مَشِيْدٍ		

Do not be like those who broke the thread لَا تَكُوْنُوْا كَالَّتِيْ نَقَضَتْ غَزْلَهَا

Made the earth for you a carpet جَعَلَ لَكُمُ الْاَرْضَ فِرَاشًا

And you see the ships cleaving in it وَتَرَى الْفُلْكَ مَوَاخِرَ فِيْهِ

And firm big pots وَقُدُوْرٍ رَّاسِيَاتٍ

Made paper for you تَجْعَلُوْنَهُ قَرَاطِيْسَ

Do not take the signs of Allaah as permissible nor the holy months nor the animal for slaughter nor the sign on it - لَا تُحِلُّوْا شَعَائِرَ اللهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَاالْقَلَائِدَ

If the shirt is torn from the back وَاِنْ كَانَ قَمِيْصُهُ قُدَّ مِنْ دُبُرٍ

Measured properly قَدَّرُوْهَا تَقْدِيْرًا

He was a distance of two bows or closer كَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى

Its mixture	مِزَاجُهَا	Thread	خَيْطٌ
Camphor	كَافُوْرٌ	Masaajid	مَسَاجِدَ
Chair	كُرْسِيٌّ	Niche	مِشْكٰوةٍ
Clothing	لِبَاسٌ		

Its mixture is camphor مِزَاجُهَا كَافُوْرًا

His kursi encompasses the skies and the earth - وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْاَرْضَ

And He made the night clothing وَجَعَلْنَا اللَّيْلَ لِبَاسًا

Until the white thread becomes clear to you - حَتّٰى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْاَبْيَضُ

And indeed the Masaajid are for Allaah so do not call anyone together with Allaah - وَاَنَّ الْمَسَاجِدَ لِلّٰهِ فَلَا تَدْعُوْا مَعَ اللّٰهِ اَحَدًا

The example of His light is like a niche in which there is a lamp مَثَلُ نُوْرِهٖ كَمِشْكٰوةٍ فِيْهَا مِصْبَاحٌ

Lamps	مَصَابِيْحُ	Ink	مِدَادٌ
Palaces	مَصَانِعُ	Finished	نَفِدَ
Keys	مَفَاتِيْحُ	Cushions	نَمَارِقُ
Animals of the earth	دَابَّةُ الْاَرْضِ	Coins	وَرِقٌ
Stick	مِنْسَاةٌ	Shoes	نَعْلَيْنِ
Scale	مِيْزَانٌ		

And indeed we have beautified the sky of the world with lamps وَلَقَدْ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَابِيْحَ

And you make palaces so that you can live forever - وَتَتَّخِذُوْنَ مَصَانِعَ لَعَلَّكُمْ تَخْلُدُوْنَ

He is the one who created gardens وَهُوَ الَّذِيْ اَنْشَاَ جَنَّاتٍ مَعْرُوْشَاتٍ

The keys of the unseen are with Him, none knows of it but Him وَعِنْدَهُ مَفَاتِيْحُ الْغَيْبِ لَا يَعْلَمُهَا اِلَّا هُوَ

Nothing pointed to his death except the creatures of the earth eating the inside - مَا دَلَّهُمْ عَلٰى مَوْتِهِ اِلَّا دَابَّةُ الْاَرْضِ تَاْكُلُ مِنْسَاَتَهُ

And establish the scale with justice and do not weigh less in the scale - وَاَقِيْمُوْا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوْا الْمِيْزَانَ

Cushions arranged in rows نَمَارِقُ مَصْفُوْفَةٍ

Say, if the oceans were ink for the words of my Rabb, the oceans would definitely finish - قُلْ لَّوْ كَانَ الْبَحْرُ مِدَادً لِكَلِمَاتِ رَبِّيْ لَنَفِدَ الْبَحْرُ

So send one of you with these coins of yours to the city - فَابْعَثُوْا اَحَدَكُمْ بِوَرِقِكُمْ هٰذِهِ اِلَى الْمَدِيْنَةِ

Remove your shoes اِخْلَعْ نَعْلَيْكَ

Mihraab	مِحْرَابُ	We do not find	نَفْقِدُ
Bucket	دَلْوٌ	Scale	صُوَاعَ
Hang	اَدْلٰى	Chains	مُقَرَّنِيْنَ
Firm handhold	اَلْعُرْوَةُ الْوُثْقٰى	Forts	اَلْاَصْفَادِ
Stairs	مَعَارِجُ	They helped	صَيَاصِيْ
Moving up	يَظْهَرُوْنَ	Oil	اَلدُّهْنُ

Cushion	رَفْرَفٍ	Grand carpets	عَبْقَرِيٍّ

Standing, performing salaah in the mihraab قَائِمٌ يُصَلِّيْ فِيْ الْمِحْرَاب

So they hung the bucket فَاَدْلٰى دَلْوَهُ

Hold onto the firm handhold اِسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى

Stairs going upwards on it مَعَارِجَ عَلَيْهَا يَظْهَرُوْنَ

We have lost the cup of the king نَفْقِدُ صُوَاعَ الْمَلِكِ

Those who helped them from the people of the book from their forts - وَاَنْزَلَ الذِيْنَ ظَاهَرُوْهُمْ مِنْ اَهْلِ الْكِتَابِ مِنْ صَيَاصِيْهِمْ

Reclining on green cushions مُتَّكِئِيْنَ عَلٰى رَفْرَفٍ خُضْرٍ

And good carpets وَعَبْقَرِيٍّ حِسَانٍ

So advise with the Qur'aan those who fear my warning - فَذَكِّرْ بِالْقُرْآنِ مَنْ يَّخَافُ وَعِيْدِ

Items mentioned in the Qur`aan

Who is it	اَمَّنْ
We made grow	اَنْبَتْنَا
Gardens	حَدَائِقَ
Beautiful	ذَاتَ بَهْجَةٍ
Turn away from the truth	يَعْدِلُوْنَ
Worthy of staying	قَرَارًا
Between	خِلَالَ
Mountain that stands firm	رَوَاسِىَ
Barrier	حَاجِزًا
Accept	يُجِيْبُ
Made anew	يَبْدَءُ
Bring	هَاتُوْا
Proof	بُرْهَانٌ

أَمَّنْ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ وَأَنْزَلَ لَكُمْ مِنَ السَّمَاءِ مَاءً فَأَنْبَتْنَا بِهِ حَدَائِقَ ذَاتَ
بَهْجَةٍ مَا كَانَ لَكُمْ أَنْ تُنْبِتُوا شَجَرَهَا أَإِلَهٌ مَعَ اللهِ بَلْ هُمْ قَوْمٌ يَعْدِلُونَ أَمَّنْ جَعَلَ
الأَرْضَ قَرَارًا وَجَعَلَ خِلالَهَا أَنْهَارًا وَجَعَلَ لَهَا رَوَاسِيَ وَجَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا
أَإِلَهٌ مَعَ اللهِ بَلْ أَكْثَرُهُمْ لا يَعْلَمُونَ أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ
وَيَجْعَلُكُمْ خُلَفَاءَ الأَرْضِ أَإِلَهٌ مَعَ اللهِ قَلِيلا مَا تَذَكَّرُونَ أَمَّنْ يَهْدِيكُمْ فِي ظُلُمَاتِ
الْبَرِّ وَالْبَحْرِ وَمَنْ يُرْسِلُ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ أَإِلَهٌ مَعَ اللهِ تَعَالَى اللهُ عَمَّا
يُشْرِكُونَ أَمَّنْ يَبْدَأُ الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالأَرْضِ أَإِلَهٌ مَعَ اللهِ
قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ

Who is it that created the skies and the earth and sent down for you water from the sky, then we gow beautiful gardens through it. It is not possible for you to grow its trees. Is there any Ilaah besides Allaah? They are but a people who turn away from the truth. Or he who made the earth stable, who created rivers in its midst, who placed mountains on it, and Who placed a barrier between the two seas? Is there another Ilaah with Allaah? No, but most of them are ignorant. Or he Who answers to the distressed person when he calls to Him, Who averts evil and Who has made you deputies on earth? Is there another Ilaah with Allaah? Little do you pay heed. Or the Being Who guides you in the darkness of the land and sea? And Who sends the winds as a carrier of good news before His mercy? Is there another Ilaah with Allaah? Allaah is high above what they ascribe. Or He Who originated the creation, Who will recreate it, and Who sustains you from the sky and the earth? Is there another Ilaah with Allaah? Say, 'bring your proof if you are truthful.'

Pillars	عَمَدٍ
Place to work	سَخَّرَ
Spread	مَدَّ
Piece	قِطَعٌ
Joined together	مُتَجَاوِرَاتٌ
Cluster	صِنْوَانٌ

اللهُ الَّذِي رَفَعَ السَّمَاوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ اسْتَوَى عَلَى الْعَرْشِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لأَجَلٍ مُسَمًّى يُدَبِّرُ الأَمْرَ يُفَصِّلُ الآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ وَهُوَ الَّذِي مَدَّ الأَرْضَ وَجَعَلَ فِيهَا رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الثَّمَرَاتِ جَعَلَ فِيهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِي اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ وَفِي الأَرْضِ قِطَعٌ مُتَجَاوِرَاتٌ وَجَنَّاتٌ مِنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنْوَانٌ وَغَيْرُ صِنْوَانٍ يُسْقَى بِمَاءٍ وَاحِدٍ وَنُفَضِّلُ بَعْضَهَا عَلَى بَعْضٍ فِي الأُكُلِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

It is Allaah who raised the skies without any pillar that you see, then turned His attention to the Throne and subjugated the sun and the moon. Each runs until its appointed term. He plans affairs and explains the verses in detail so that you may be convinced of meeting your Rabb. It is He who spread the earth and placed mountains and rivers in it. He creates pairs from every type of fruit and covers the day with the night. Indeed there are signs in this for those people who ponder. On the earth there are neighbouring parts of land, orchards of grapes, plantations and date palms, some of which grow in clusters while others do not. All are watered by one water. We give distinction to one over the other in eating. Verily in this are signs for those who understand.

You graze	تُسِيْمُوْنَ
Created	ذَرَأَ
Fresh meat	لَحْمًا طَرِيًّا
Jewellery	حِلْيَةٌ
Tearing	مَوَاخِرَ
Shakes with you	تَمِيْدَ بِكُمْ

هُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ يُنْبِتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ وَالأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَلِكَ لآيَةً لِقَوْمٍ يَتَفَكَّرُونَ وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ وَمَا ذَرَأَ لَكُمْ فِي الأَرْضِ مُخْتَلِفًا أَلْوَانُهُ إِنَّ فِي ذَلِكَ لآيَةً لِقَوْمٍ يَذَّكَّرُونَ وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حِلْيَةً تَلْبَسُونَهَا وَتَرَى الْفُلْكَ مَوَاخِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ وَأَلْقَى فِي الأَرْضِ رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلا لَعَلَّكُمْ تَهْتَدُونَ وَعَلامَاتٍ وَبِالنَّجْمِ هُمْ يَهْتَدُونَ

He is the one who sends rain from the sky, which provides water and vegetation on which you graze your animals. With it Allaah grows for your plantations, olives, dates, grapes and all types of fruit. Undoubtedly, there is a sign in this for those who reflect. He made the night and they day subservient at your service and the sun and the moon as well. The stars are also kept in servitude by His command. Indeed there are signs in this for people of understanding. And the things that He created for you on earth, having various colours. Surely there is a sign in this for people who take heed. It is He who subjugated the ocean so that you may eat fresh meat from it and extract jewels that you wear. You see the

ships cleaving their way on it so that you may seek from His bounty and so that you may show gratitude to Him. He placed mountains in the earth so that it does not shake with you and rivers and roads on earth so that you may find your way. And many landmarks and they are guided by the stars.

Rest	سُبَاتًا
Getting up	نُشُوْرًا
Dead	مَيْتًا
Animals	اَنْعَامٌ
Many people	اَنَاسِيَّ

وَهُوَ الَّذِي جَعَلَ لَكُمُ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا وَهُوَ الَّذِي أَرْسَلَ الرِّيَاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً طَهُورًا لِنُحْيِيَ بِهِ بَلْدَةً مَيْتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنَاسِيَّ كَثِيرًا

He is the one who made the night for you as a garment and sleep a form of rest and he made the day a time to spread out. He is the one who sends the winds as a carrier of good news ahead of His mercy and He sends from the skies water that purifies. So that we revive the dead with it and so that We give drinking water to our creation, animals and many people.

Joined and made flow	مَرَجَ
Sweet	عَذْبٌ فُرَاتٌ
Salty	مِلْحٌ اُجَاجٌ
Barrier	بَرْزَخٌ
Strong barrier	حِجْرًا مَّحْجُوْرًا
Relatives by marriage	صِهْرًا

وَهُوَ الَّذِي مَرَجَ الْبَحْرَيْنِ هَذَا عَذْبٌ فُرَاتٌ وَهَذَا مِلْحٌ أُجَاجٌ وَجَعَلَ بَيْنَهُمَا بَرْزَخًا وَحِجْرًا مَحْجُورًا وَهُوَ الَّذِي خَلَقَ مِنَ الْمَاءِ بَشَرًا فَجَعَلَهُ نَسَبًا وَصِهْرًا وَكَانَ رَبُّكَ قَدِيرًا

He is the One who joined the two seas, this one is sweet and quenching and that one is salty and bitter. He created between them a barrier that is a strong veil. It is He who created man from water and made relatives by blood and relatives by marriage. And your Rabb is Powerful.

Reminder of the signs of Allaah

Coming and going	اِخْتِلَافِ
Ships	اَلْفُلْكِ
Spread	بَثَّ
Move	تَصْرِيْف
Animal	دَابَّةٍ

إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالأَرْضِ وَاخْتِلافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللهُ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَحْيَا بِهِ الأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيَاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالأَرْضِ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

Indeed in the creation of the skies and the earth and the changing of the night and day and the ships that move in the ocean with that of benefit to people and that which Allaah sends of water from the sky then the earth is enlivened through it after its death and spreading in it every animal and the movement of the winds and the obedient clouds between the sky and the earth are signs for those who are intelligent.

Moves	يُزْجِيْ
Clouds	سَحَابٌ
On top of each other	رُكَامًا
Rain	اَلْوَدْقُ
Ice	بَرْدٌ
Flash of lightning	سَنَا بَرْقِهِ

أَلَمْ تَرَ أَنَّ اللهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ يُقَلِّبُ اللهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِأُولِي الْأَبْصَارِ وَاللهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ يَخْلُقُ اللهُ مَا يَشَاءُ إِنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Do you not see that Allaah moves the clouds, then condenses them and stacks them in layers. Then you see rain falling from between them. Then, from the mountainous clouds in the sky, Allaah showers down some ice, by which it falls on whoever He wants and turns from whoever He wants. The flash of lightning can almost snatch the eyesight. Allaah changes the night and the day. Indeed in this there is a lesson for the intelligent. And Allaah created every creature from water. Of these, some move on their bellies and from them some walk on two legs and from them some walk on four. Allaah creates whatever He wills. Indeed Allaah has power over everything.

Sand	تُرَابٍ
Spread out	تَنْتَشِرُوْنَ
Friend	مَوَدَّةٌ
Different	اِخْتِلَافٌ
Languages	اَلسِنَةٌ
Colours	اَلْوَانٌ
Sleep	مَنَامٌ
Seek	اِبْتِغَاءٌ

وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَنْتَشِرُونَ وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ وَمِنْ آيَاتِهِ خَلْقُ السَّمَاوَاتِ وَالْأَرْضِ وَاخْتِلَافُ أَلْسِنَتِكُمْ وَأَلْوَانِكُمْ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِلْعَالِمِينَ وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا وَطَمَعًا وَيُنَزِّلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرُجُونَ

And from His signs is that He created you from sand then you became humans spread out. And from His signs is that He created for you spouses so that you may find solace with her and He has placed love and mercy between you. Indeed in this there are signs for those who contemplate. And from His signs is the creation of the skies and the earth and the differences in your languages and your colours. Indeed in this are signs for those who have knowledge. And from His signs is your sleep by night and by day and your seeking from His bounty. In this there are certainly signs for those who listen. And from His signs is that He shows you lightning which aroused fear and hope and He sends water from the sky, thereby reviving the earth after its death. Indeed in this lies signs for those who understand. And from His signs is that the sky and earth stand by His command. Then when He will call you form the earth, you will immediately emerge.

Draw out	نَسْلَخُ
Stipulated time	مُسْتَقَرٌّ
Branch of an old date palm	اَلْعُرْجُوْنِ

Catch	تُدْرِكَ
Precede	سَابِقُ
Sky	فَلَكٍ
Swim	يَسْبَحُوْنَ

وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ وَالْقَمَرَ قَدَّرْنَاهُ مَنَازِلَ حَتَّى عَادَ كَالْعُرْجُونِ الْقَدِيمِ لا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ

And the night is a sign for them. We draw the day out of it and they are suddenly left in darkness and the sun moves to its destination, this is the arrangement of the Mighty, the Wise. And We gave stipulated stages for the moon until it returns like the branch of an old date palm. It is not possible for the sun to catch the moon, nor is it possible for the night to precede day and all of them swim in their orbits.

Reminder of the days of Allaah

Nation	قَرْنٍ
We gave them control	مَكَّنَّا
Abundant rain	مِدْرَارًا
Sins	ذُنُوبِ
We created	اَنْشَأْنَا

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ

Have they not seen before them of the nations we gave control in the earth, whom We had given control not as We gave you control and We sent upon them abundant rain and made rivers flow beneath them and We destroyed them on account of their sins and created after them another nation.

News	نَبَاءُ
Towns turned upside down	اَلْمُؤْتَفِكٰتُ
Clear proofs	اَلْبَيِّنٰتِ

أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَقَوْمِ إِبْرَاهِيمَ وَأَصْحَابِ مَدْيَنَ وَالْمُؤْتَفِكَاتِ أَتَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَمَا كَانَ اللهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

Did the news of those before them not come to them, of the nation of Nuh and Aad and Thamud and the nation of Ibraaheem and the people of Madyan and the towns turned upside down. Their

messengers came to them with clear proofs. So Allaah did not oppress them but they oppressed themselves.

How many towns	كَأَيِّنْ مِّنْ قَرْيَةٍ
Rebelled	عَتَتْ
Admonishing punishment	عَذَابًا نُكْرًا
Clear loss	خُسْرَانًا مُبِيْنًا
Prepared	اَعَدَّ

وَكَأَيِّنْ مِنْ قَرْيَةٍ عَتَتْ عَنْ أَمْرِ رَبِّهَا وَرُسُلِهِ فَحَاسَبْنَاهَا حِسَابًا شَدِيدًا وَعَذَّبْنَاهَا عَذَابًا نُكْرًا فَذَاقَتْ وَبَالَ أَمْرِهَا وَكَانَ عَاقِبَةُ أَمْرِهَا خُسْرًا

Many were the towns who rebelled against the command of their Rabb and of His Rusul, so We took them to task severely and gave them an admonishing punishment. They tasted the consequences of their doing and the end result of their matter was loss. Allaah prepared a severe punishment for them.

Beautified	زَيَّنَ
Intelligent	مُسْتَبْصِرِيْنَ
Those who escape	سَابِقِيْنَ
Stoned	حَاصِبًا
Shout	اَلصَّيْحَةُ
Swallowed	خَسَفْنَا

وَعَادًا وَثَمُودَ وَقَدْ تَبَيَّنَ لَكُمْ مِنْ مَسَاكِنِهِمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ وَكَانُوا مُسْتَبْصِرِينَ وَقَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَلَقَدْ جَاءَهُمْ مُوسَى

بِالْبَيِّنَاتِ فَاسْتَكْبَرُوا فِي الأَرْضِ وَمَا كَانُوا سَابِقِينَ فَكُلا أَخَذْنَا بِذَنْبِهِ فَمِنْهُمْ مَنْ أَرْسَلْنَا عَلَيْهِ حَاصِبًا وَمِنْهُمْ مَنْ أَخَذَتْهُ الصَّيْحَةُ وَمِنْهُمْ مَنْ خَسَفْنَا بِهِ الأَرْضَ وَمِنْهُمْ مَنْ أَغْرَقْنَا وَمَا كَانَ اللهُ لِيَظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

And Aad and Thamud, their condition is apparent before you from their dwellings and Shaytaan beautified their actions for them and prevented them from the path even though they had insight. And Qaaroon and Fai'awn and Haamaan. Undoubtedly, Moosa came to them with signs, but they were arrogant in the earth and they could not escape. All of them We seized on account of their sin. We sent a violent wind upon some of them and from among them we seized by a shout. One of them was swallowed by the ground and We drowned another. Allaah never oppressed them but they used to oppress themselves.

Reminder of after death

Qiyaamah	اَلسَّاعَةُ
Will be negligent	تَذْهَلُ
Nursing mother	مُرْضِعَةٍ
Drunk	سُكَٰرَى

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَى وَمَا هُمْ بِسُكَارَى وَلَٰكِنَّ عَذَابَ اللهِ شَدِيدٌ

O people, fear your Rabb. Indeed the earthquake of Qiyaamah is a great thing. That day, you will witness every nursing mother forget her suckling infant and every pregnant woman will abort her child and you will see people drunk and they will not be drunk but the punishment of Allaah is severe.

Will not be of aid	لَا تَجْزِي
Intercession	شَفَاعَةٌ
Ransom	عَدْلٌ
Will not be helped	لَا يُنْصَرُوْنَ

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنْصَرُونَ

And fear the day when no soul will come to the aid of another soul and intercession will not be accepted from anyone and no ransom will be taken and they will not be helped.

Residue of oil	اَلْمُهْلِ
Coloured wool	اَلْعِهْنِ
Friend	حَمِيْمٌ
They will be shown them	يُبَصَّرُوْنَهُمْ
Tribe	فَصِيْلَةٌ
Gave him residence	تُؤْيِهٖ
Never	كَلَّا

يَوْمَ تَكُونُ السَّمَاءُ كَالْمُهْلِ وَتَكُونُ الْجِبَالُ كَالْعِهْنِ وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا

يُبَصَّرُونَهُمْ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِي مِنْ عَذَابِ يَوْمِئِذٍ بِبَنِيهِ وَصَاحِبَتِهِ وَأَخِيهِ

وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ كَلَّا إِنَّهَا لَظَى

The day when the sky will become like the residue of oil. And the mountains will become like coloured wool. No friend will ask about another friend. They will be shown them. The sinner will wish that he give his sons as ransom for the punishment on that day and his wife and his brother and his tribe with whom he lived. And everyone on earth so that he may be saved. Never,

Graves	اَلْاَجْدَاث
Run	يَنْسِلُوْنَ
Raised	بَعَثَ
Scream	صَيْحَةً
Presented	مُحْضَرُوْنَ

وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَى رَبِّهِمْ يَنْسِلُونَ قَالُوا يَا وَيْلَنَا مَنْ بَعَثَنَا مِنْ

مَرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ

جَمِيعٌ لَدَيْنَا مُحْضَرُونَ فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ

First Lesson

The life of Ibraaheem عليه السلام

The beginning stages of the life of Ibraaheem عليه السلام was under the guidance of pure intelligence and turning away from polytheism

What, do you make	أَتَتَّخِذُ
Idols	أَصْنَامَ
Deity	آلِهَةً
Came over	جَنَّ
Set	أَفَلَ
Shining	بَازِغًا
Born	فَطَرَ
One being straight	حَنِيفًا
Debated	حَاجَّهُ

وَإِذْ قَالَ إِبْرَاهِيمُ لأَبِيهِ آزَرَ أَتَتَّخِذُ أَصْنَامًا آلِهَةً إِنِّي أَرَاكَ وَقَوْمَكَ فِي ضَلالٍ مُبِينٍ وَكَذَلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأَى كَوْكَبًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لا أُحِبُّ الآفِلِينَ فَلَمَّا رَأَى الْقَمَرَ بَازِغًا قَالَ هَذَا رَبِّي فَلَمَّا أَفَلَ قَالَ لَئِنْ لَمْ يَهْدِنِي رَبِّي لأَكُونَنَّ مِنَ الْقَوْمِ الضَّالِّينَ فَلَمَّا رَأَى الشَّمْسَ بَازِغَةً قَالَ هَذَا رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي بَرِيءٌ مِمَّا تُشْرِكُونَ إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ وَحَاجَّهُ قَوْمُهُ قَالَ أَتُحَاجُّونِّي فِي اللهِ وَقَدْ هَدَانِي وَلا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلا أَنْ يَشَاءَ رَبِّي شَيْئًا وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا أَفَلا تَتَذَكَّرُونَ وَكَيْفَ أَخَافُ مَا

أَشْرَكْتُمْ وَلا تَخَافُونَ أَنَّكُمْ أَشْرَكْتُمْ بِاللهِ مَا لَمْ يُنَزِّلْ بِهِ عَلَيْكُمْ سُلْطَانًا فَأَيُّ الْفَرِيقَيْنِ أَحَقُّ بِالأَمْنِ إِنْ كُنْتُمْ تَعْلَمُونَ

And remember when Ibraaheem said to his father Aazar, what, do you make idols deities? Indeed I see you and your nation in clear deviation. And in this way We showed Ibraaheem the kingdom of the skies and the earth and so that he may be of those who have conviction. When night came over him he saw a star. He said this is my Rabb. Then when it set he said that I do not like that which sets. When he saw the moon shining he said this is my Rabb. When it set then he said that if my Rabb does not guide me I shall definitely be of the deviated nation. When he saw the sun shining he said this is my Rabb, this is the greatest. When it set he said o my nation, indeed I am free of that which you ascribe as partners. Indeed I have turned my face to the Being Who created the skies and the earth and I am not from among the polytheists. His nation debated with him. He said, do you debate with me regarding Allaah when He has guided and I do not fear that which you ascribe as partners to Him, except if my Rabb wants something. My Rabb encompasses everything in terms of knowledge, do you not heed the advice. And how can I fear that which you ascribe as partners and you do not fear that you ascribe partners to Allaah regarding whom there is no proof revealed. So, which of the two groups are more worthy of safety, if you know.

Second Lesson

The lecture of Ibraaheem عليه السلام against idol worship and his father banishing him from the house.

Very truthful	صِدِّيْقًا
O my father	يَا اَبَتِ
Will not benefit you	لَا يُغْنِيْ عَنْكَ
Straight path	صِرَاطًا سَوِيًّا
Disobedient	عَصِيًّا
Touches you	اَنْ يَّمَسَّكَ
One turning away	رَاغِبٌ
If you do not stop	لَئِنْ لَّمْ تَنْتَهِ
I shall stone you	لَاَرْجُمَنَّكَ
Leave me	اُهْجُرْنِيْ
For a time	مَلِيًّا
Beneficent	حَفِيًّا
Truthful tongue	لِسَانَ صِدْقٍ
High	عَلِيًّا

وَاذْكُرْ فِي الْكِتَابِ إِبْرَاهِيمَ إِنَّهُ كَانَ صِدِّيقًا نَبِيًّا إِذْ قَالَ لِأَبِيهِ يَا أَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِي عَنْكَ شَيْئًا يَا أَبَتِ إِنِّي قَدْ جَاءَنِي مِنَ الْعِلْمِ مَا لَمْ يَأْتِكَ فَاتَّبِعْنِي أَهْدِكَ صِرَاطًا سَوِيًّا يَا أَبَتِ لَا تَعْبُدِ الشَّيْطَانَ إِنَّ الشَّيْطَانَ كَانَ لِلرَّحْمَنِ عَصِيًّا يَا أَبَتِ إِنِّي أَخَافُ أَنْ يَمَسَّكَ عَذَابٌ مِنَ الرَّحْمَنِ فَتَكُونَ لِلشَّيْطَانِ وَلِيًّا قَالَ أَرَاغِبٌ أَنْتَ عَنْ آلِهَتِي يَا إِبْرَاهِيمُ لَئِنْ لَمْ تَنْتَهِ لَأَرْجُمَنَّكَ وَاهْجُرْنِي مَلِيًّا قَالَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا وَأَعْتَزِلُكُمْ وَمَا تَدْعُونَ مِنْ دُونِ اللهِ

وَأَدْعُو رَبِّي عَسَى أَلا أَكُونَ بِدُعَاءِ رَبِّي شَقِيًّا فَلَمَّا اعْتَزَلَهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللهِ وَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ وَكُلا جَعَلْنَا نَبِيًّا وَوَهَبْنَا لَهُمْ مِنْ رَحْمَتِنَا وَجَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا

And mention in the book Ibraaheem. Indeed he was very truthful and a Nabi. Remember when he said to his father, o my father, why do you worship that which does not hear and does not see and will not benefit you in any way. O my father, indeed knowledge has come to me, which has not come to you so follow me, I shall guide you to the straight path. O my father, do not worship Shaytaan, indeed Shaytaan was disobedient to Rahmaan. O my father, I fear that a punishment will come to you from Rahmaan, then you will be a friend for Shaytaan. He said, do you turn away from my deity, O Ibraaheem, if you do not resist, then I shall definitely stone you, and leave me forever. He said, peace be upon you, soon I shall seek forgiveness for you from my Rabb, indeed He is compassionate with me. I shall separate from you and that which you worship besides Allaah and and I shall call my Rabb. I hope that I shall not be deprived in my call to my Rabb. When we departed from them and that which they worship besides Allaah, We granted him Ishaaq and Ya'qoob and made each of them a Nabi. And We granted them from our mercy and made for them tongues of high truthfulness.